Book Of Similitudes

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THE

BOOK OF SIMILITUDES:

ILLUSTRATED BY A SERIES OF

EMBLEMATIC ENGRAVINGS;

ALSO

The Principal Events

CONNECTED WITH THE

RELIGIOUS HISTORY

OF THE WORLD,

FROM THE EARLIEST PERIOD TO THE PRESENT TIME:

WITH A PARTICULAR DESCRIPTION OF MANY

REMARKABLE EVENTS.

BY JOHN W. BARBER,

AUTHOR OF SEVERAL HISTORICAL AND RELIGIOUS WORKS.

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1872
CITY OF WASHINGTON

"I have used similitudes."—Hosea xii. 10.

NEW HAVEN, CONN.:
PUBLISHED BY THE AUTHOR FOR
JUSTUS H. BRADLEY.
J. H. BENHAM, PRINTER.
1860.

Designed & Engd by J.W. Barber. *Aug. 1860.*

The Voyage of Human Life.

YOUTH *begins* "Life's Voyage" *mid flowery scenes:– dangers lurk around: Fancy's bubbles float before him:* Pleasure, Riches. Fame &c. *tempt him aside, but if he heeds the divine Guide book, he safely makes his passage –* MANHOOD *sees youthful visions pass away, and guides his loaded bark through breakers, storms & floods.–* OLD AGE *totters with wasting years laden with Infirmities, with shattered bark passes into the sea unknown; shoreless, fathomless,* eternal, *to sink in deepest night, or rise to endless, blissful, glorious day!*

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BY JOHN W. BARBER,
In the Clerk's office of the District Court of Connecticut.

PREFACE.

The art of communicating truth to the understanding of all men by emblems, parables and similitudes, has bee inn use among all nations from the remotest antiquity, and is sanctioned by the highest possible authority.

Many portions of divine truth are forcibly and beautifully illustrated by similitudes. The Prodigal Son, the Good Samaritan, the Good Shepherd, and many other parables are striking demonstrations of this truth. These illustrations are in reality, pictures to the mind, corresponding with pictorial representations to the eye. When both are united in one publication, on many subjects, a double advantage is gained over mere precept, in language universally intelligible.

The author of this work, many years since, was engaged in preparing and finally issuing a work similar in its main feature to the publication now presented. From the reception it has received, it has encouraged another effort of the same kind, which he believes will be found equally worthy of attention.

In the preparation of this work, the author has acted conscientiously. He who attempts to give instruction to others by any power or faculty which the Almighty has assigned him, is bound to use it for His glory and the best good of his fellow men. He has no right to suppress any truth of importance on subjects introduced, to gain popular favor. He feels in some measure the responsibility of what he is attempting to perform.

Taking the Bible for a standard, the compiler has not hesitated to use the ideas, language, &c., of others, whenever he considered them adapted to the object he had in view. The emblematic and historic engravings are, for the greater part, almost wholly from new and original designs.

Believing that the work, as a whole, will prove to be interesting to many readers, he trusts its influence will be found on the side of the great and vital interests of religion and morality.

J. W. BARBER.

New Haven, Conn., 1860.

THE BOOK OF

SIMILITUDES.

(Drawn by J. W. Barber.)

His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. Job xiv. 5. *For what is your life? it is even a vapor, that appeareth for a little time, and then vanisheth away.* James iv. 14. *Vanity and vexation of spirit.* Eccl. i. 14.

A VISION, OR PICTURE OF HUMAN LIFE.

[*Varied from the vision of Mirza, by Addison.*]

Behold the multitude upon their march,
Across the bridge upheld by many an arch;

All ranks, all ages, all degrees we find,
All ills, all joys, attendant on mankind:
Onward they press, but see, where'er they go,
What numbers fall into the depths below.
Here battle hurls its thousands from the brink,
And numbers more in hidden pitfalls sink:
Bubbles, of rainbow tints, float in the view;
Their ranks grow thin while they the mists pursue;
Bold adamantine rocks rear high around,
Along whose base a narrow path is found:
Fair mansions shine afar on smiling plains,
Happy is he who entrance there obtains,
And dark his doom, of sadness and of woe,
Who finds no passage from those realms below.

On a certain day, devoted to religious purposes, I retired to an elevated situation, in a mountainous district, for meditation and prayer. While here, I fell into a profound contemplation on the vanity of human life: and, passing from one thought to another, surely, said I, man's existence here seems but a mysterious shadow, and his life a troublous dream. While musing on this subject, I fell into a dream, or vision. Methought an angelic being stood before me, with a look of compassion and affability, and bade me follow him.

This heavenly being then led me to the highest pinnacle of the rock, and placing me on the top of it, cast thy eyes eastward, said he, and tell me what thou seest. I see, said I, a deep valley, and a great tide of water flowing through it. The valley that thou seest, said he, is this lower world, called by some the vale of misery, and the tide of water which thou seest, is part of the great tide of eternity.

What is the reason, said I, that the tide I see rises out of a thick mist, at one end, and again loses

itself in a thick mist at the other? What thou seest, said he, is that portion of eternity called time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine now, said he, this sea which is bounded at both ends, and tell me what thou discoverest in it. I see a bridge, said I, standing in the midst of the tide. The bridge thou seest, said he, is human life; consider it attentively.

Upon a more leisurely survey of it, I found that it consisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number of about an hundred. As I was counting the arches, my conductor told me that this bridge consisted, at the first, of one thousand arches, but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it; but tell me further, said he, what thou discoverest on it. I see multitudes of people passing over it, said I, and a black cloud hanging on the end of it.

As I looked more attentively I saw several passengers dropping through the bridge into the great tide flowing underneath it; and upon further examination, perceived that there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon, than they fell through them into the tide and instantly disappeared. These pit-falls were set very thick at the entrance of the bridge, so that throngs of human beings no sooner broke through the cloud, but many

of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together toward the arches that were entire.

There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent, after so long a walk. I observed also that several persons, about the middle of the bridge, had become so weary of their journey that they refused to traverse the bridge any longer, but threw themselves over its side into the dark waters below.

I passed some time in the contemplation of the wonderful scene before me, and the great variety of objects which it presented. My heart was quite moved, and filled with melancholy, to see several dropping unexpectedly in the midst of mirth and jollity, and catching at every thing that stood by to save themselves. Multitudes were very busy in catching at bubbles which glittered in their eyes, and danced before them; but often when they thought themselves in reach of them, their footing gave way, and they sunk into the depths below. Some were looking up towards the heavens in a thoughtful posture, and in the midst of a speculation, stumbled and fell out of sight.

About the middle of the bridge, I observed bodies of armed men running to and fro, and thrusting large numbers of their fellows on the trap-doors and pit-falls, which did not seem to lie in their way, and which they might have escaped, had they not

been thus forced upon them. I observed, also, that he who was the most expert, and who succeeded in casting the largest number into the tide below, was held in the greatest estimation by his fellows, and his name was proclaimed from one end of the bridge to the other.

While viewing these melancholy scenes, I perceived flights of birds hovering about the bridge, and settling upon it from time to time; some of these were of beautiful plumage, but most of them were of the unclean kind, such as vultures, ravens, cormorants, &c. Not comprehending this, I looked up to my conductor for information. These, said he, are malice, envy, avarice, superstition, despair, love, with the like passions and cares that infest human life.

I here fetched a deep sigh. Alas, said I, man was made in vain! how is he given away to misery and mortality! tortured in life, and swallowed up in death! My heavenly conductor being moved with compassion towards me, bid me quit so uncomfortable a prospect. Look no more, said he, on man in the first stage of his existence, in his setting out for eternity; but cast thy eye into that thick mist into which the tide bears the several generations of mortals that fall into it.

I directed my sight, as I was ordered, somewhat upward, and (whether or no the good conductor strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate,) I saw the valley opened

at one end, and spreading forth into an immense ocean, that had a high rock of adamant running through the midst of it, and dividing it into two equal parts. Clouds and pitch darkness appeared on the left of the adamantine wall, while on the right, amid the bright waters, were discovered innumerable islands, having beautiful mansions, delicious fruits, and flowers of every hue. I perceived that all the wicked, when they fell from the bridge, passed into the abode of darkness, while the righteous were conducted to regions of light and glory.

I could see persons dressed in glorious habits, with crowns and garlands upon their heads, passing among the trees, lying down by the side of fountains, or resting on beds of flowers. I also heard the voice of harpers, "harping upon their harps." Ever and anon I heard heavenly music from myriad voices round, rising like the voice of many waters, soft, solemn, and sweet. The light of the glory of the Eternal beamed into every habitation, and into every heart. The joy of every one was full, for God himself dwelt among them, and all sorrow and sighing had forever fled away.

My soul was filled with gladness at the discovery of such a delightful and heavenly scene, and I wished myself in that blessed region. I wished for the wings of an eagle, that I might fly away to those happy mansions, but my conductor told me there was no passage to them, except through the gates of death, that I saw every moment upon the bridge.

The islands, said he, that lie so fresh and green

before thee, studding everywhere the vast expanse of bright waters, are more than thou canst number. The mansions that thou seest are imperishable, they endure forever; the trees and bowers, clad in living green, decay not; the bright and beautiful flowers wither not, but bloom in an eternal spring.

These heavenly places are prepared for the abode of the good of all ages and nations, after death; each of the numberless islands and mansions are adapted precisely to the wants and capacity of those who inhabit them. There are degrees in human virtue; some excel others, and will be rewarded accordingly. All the righteous will be happy, but there are different degrees, as there will be in the punishment of the wicked. As one star differeth from another in glory, so will it be hereafter with the souls of the righteous.

Are not the rewards of the righteous worth contending for? said my conductor. Is death to be feared, that conveys thee to so happy an existence? I gazed with inexpressible pleasure on these happy islands. Beholding some new manifestation of the divine presence and glory, I sunk overpowered with ecstacy. Recovering, my conductor had left me; the vision had departed. I was alone, and instead of the vast flowing tide, the arched bridge, the multitude passing over it, and the happy islands, I was in the midst of a familiar grove; and, instead of heavenly and ravishing music, I heard, in the distance, the "church-going bell" calling the villagers to their evening worship.

The heart is deceitful above all things and desperately wicked. Jer. xvii. 9. *Filled with all unrighteousness.* Rom. i. 29. *The habitation of devils.* Rev. xviii. 2. *For out of the heart proceed evil thoughts, murders, adulteries, &c.* Matt. xv. 19.

THE UNREGENERATE HEART.

See here, the heart of sinful man! it swarms
With unclean beasts, the vices' various forms;
The flaunting Peacock, well his Pride portrays,
And *Folly* by the Ape's unmeaning ways:
Deceit, the Serpent's wily arts disclose,
And *Murder's* form, the foul Hyena shows.
Ill-will and *anger* in the Tiger live,
And fierce Revenge, that knows not to forgive;
Fraud aptly shows the weeping Crocodile,
Which draws its victim by its piteous wile:
The servile Toad, the type of *Covetousness*,
The Goat, the emblem of *Licentiousness;*

The grovelling Swine, the gluttonous man must show,
Who sinks his nature, meanest brute below,
Blindness of mind, the darkness of the soul,
We find depicted in the groping Mole;
All these, the emblems of the soul are seen,
A cage of beasts and reptiles, base, unclean.

THE engraving annexed is an emblematic representation of the heart of man, while in his unregenerate state, in the sight of God. It is filled with living and hateful creatures, who make it their abode, and are represented as breaking out from its surface on every side. From the number, variety, and character of the beasts, reptiles, &c., exhibited, it may be said to be like fallen Babylon, "the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird."

"Whatever infidels may say respecting the innocence and virtue of mankind," says a celebrated divine, "He that made man, and that best knows what he has made, gives a different account of him. He informs us "that the heart of man," of all mankind, of every man born into the world, "is desperately wicked," and that it is "deceitful above all things:" so that we may well ask, "Who can know it?"

Pride and *Folly*, represented by the Peacock and Ape, are seen as rising from the unregenerate heart. This was first in heaven itself, by "Lucifer, son of the morning," till then, undoubtedly "one of the first, if not the first, arch-angel." "Thou saidst, I will sit upon the side of the north—I will be like the Most High." Here was pride—here was

the true origin of evil. Hence came the inexhaustible flood of evils upon the lower world. When Satan had once transfused his own self-will and pride into the parents of mankind, all manner of wickedness soon rushed in; all ungodliness and unrighteousness, shooting out into crimes of every kind, soon filling the earth with all manner of abominations. *Folly* may oftentimes have the semblance of wisdom, but it is appearance only, as the form of an ape has a resemblance to that of a human being, but upon a closer inspection he is found to be nothing but a beast.

Deceit and *Murder* are among the first crimes which appear in the human heart. The Serpent, the form and emblem of the first deceiver of mankind, may be considered as an emblem of deceit; and the Hyena, who, wild and savage in appearance, tears open graves and feasts upon the bodies of the dead, may represent the murderer. Deceit, in some form, is universally prevalent among mankind. The celebrated John Wesley, in 1733, made the following entry in his memorandum book: "I am this day thirty years old; and till this day, I know not that I have met with one person of that age, except in my father's house, who did not use guile, more or less." The devil is stated to be a "murderer from the beginning;" "a liar," and his children, or those over whom he has influence, have the spirit within.

Anger and *Ill-will*, represented by a growling tiger, have been defined by an ancient philosopher,

"a sense of injury received, with a desire of revenge." This passion seems inherent in the human heart, and where is the human being who has not been guilty of indulging this feeling? *Revenge*, one of the direst of passions, is nearly allied to anger, and it may be said to proceed from it. It stops at nothing that is violent, or wicked. The histories of all ages are full of the tragical outrages that have been executed by this diabolical feeling. See how it glows in the breast of the Indian savage, on account of real or supposed injuries. Neither time nor distance can assuage his thirst for revenge. He pursues his victim through forests, floods, and fields, by night and day, through cold and heat, if so that he can imbrue his hands in the blood of his enemy.

A certain Italian, having disarmed his enemy, and got him completely into his power, told him that there was no possible way for him to save his life, but to renounce and curse Jesus Christ, the Savior of the world. The miserable and timorous wretch, in order to save his life, immediately did it. With a demoniacal smile, the Italian exclaimed, "I will now have my full revenge—I will destroy thy soul and body at one blow!" and immediately struck him dead on the spot.

Fraud, the vice so common among the wicked, has been often represented by the Crocodile, as this creature, it is said, in order to bring men or beasts within reach of its rapacious jaws, utters forth a piteous and distressful cry. Some say that it de-

vours whatever it catches, all but the head, and then weeps because there is no more to satisfy its ravenous appetite. However this may be, "Crocodile's tears" have become a proverb. A *covetous* and earthly-minded disposition is sometimes represented by the figure of the toad, who gets its living close to the earth.

Licentiousness and *Gluttony*, (represented by a Goat and Hog,) are termed beastly vices, as by them man is assimilated and degraded to the level of a beast. *Guilt* is represented by the Bat, a creature partly partaking of the nature of a beast, and partly that of a bird. It seeks obscurity, and generally moves, or flies about, during the shades of night, and appears to have a peculiar aversion to the light of the sun. *Blindness*, moral or spiritual, is represented by the mole. The eyes of this animal are extremely small, and perfectly hid in its fur, and it is said by naturalists, that it has the power of withdrawing or exerting them at pleasure. He that is spiritually blind, becomes so by his own choice, and, like the mole, has the power to withdraw his eyesight from objects he does not like to contemplate.

The wisest of heathens have borne testimony to the universal depravity of the human heart. It was indeed their common opinion, that there was a time when men in general were virtuous and happy: this they called the *golden age*. The account of this was spread throughout almost all nations, which probably had its origin in the account

given by inspiration of our first parents in the garden of Eden. But it was generally believed that this happy age had expired long ago, and men are now living in the midst of the *iron age*, at the commencement of which, the poet says:

> "Immediately broke in,
> With a full tide, all wickedness and sin,
> Shame, truth, fidelity, swift fled away,
> And cursed thirst of gold bore unresisted sway."

Deceit, anger and murder stalked abroad. The earth soon became a field of blood. Revenge, cruelty, ambition, with all sorts of injustice, every species of public and private wrongs, were diffused through every part of the earth. Hatred, envy, malice, blood-thirstiness, with every species of falsehood, rode triumphant; till the Creator, looking down from heaven, would be no more entreated for an incorrigible race, but swept them off from the face of the earth. But how little were the following generations improved by the severe judgment! Those that lived after the flood do not appear to have been much, if any, better than those who lived before it.

Wickedness, in all its forms, soon overspread the earth, in every nation, city and family. Hence, it is a melancholy truth, that (unless the Spirit of God has made a difference) all mankind now, as well as those four thousand years since, "have corrupted their ways before the Lord; and every imagination of the thoughts of man's heart is evil, only evil, and that continually." From the heart springs every

species of vice and wickedness; hence every sin against God, our neighbors, and ourselves. Against God—forgetfulness and contempt of God, of his name, his worship, his word, his ordinances; atheism on the one hand, and idolatry on the other, love of the world, desires of the flesh, pride of life, covetousness, &c. The love of honor, that cometh from men, the love of the creature more than the Creator.

There is in the unregenerate heart such an inexhaustible source of ungodliness and unrighteouness, deeply and strongly rooted in the soul, that nothing less than Almighty grace can remove it. Hence arises a harvest of evils, among which is:

> "That foul monster, War, that we meet,
> Lays deep the work, the noblest work of the creation;
> Which wears in vain its Maker's glorious image,
> Unprivileged from thee."

In the train of war, are murder, violence and cruelty of every kind. And all these abominations are not only found in heathen nations, but also in what are called christian countries. How artfully does the unregenerate heart conceal from itself its desperate wickedness! Who knoweth his own heart? Who can tell the depth of its enemy against God? Who knoweth how deeply it is sunk into the nature of Satan? From these considerations, may we not learn that "he who trusts his own heart is a fool!" How many, even in this life, by casting off the fear of God, and trusting their own hearts, have reduced themselves to miserable ex-

tremities. There is a striking example of this in the life of George Villiers, created, by James I, Earl, Marquis, and afterwards Duke of Buckingham, and invested with many high and lucrative offices. He is described as a gay, witty, nobleman, with great vivacity, but a pretended atheist, without any principles of honor or integrity. He was finally disgraced and sent to prison, where he died in great want and obscurity, despised by all the world, an example of what a depraved and unregenerate heart sometimes brings its possessor to even in this world. His situation is thus described by Mr. Pope:

"In the worst inn's worst, with mat half hung,
The floor of plaster, and the walls of dung;
On once a flock bed, but repair'd with straw,
With tape-tied curtains, never meant to draw,
The George and Garter dangling from that bed,
Where tawdry yellow strove with dirty red,
Great Villiers lies: alas! how chang'd from him,
That life of pleasure, and that soul of whim!
No wit to flatter left of all his store!
No fool to laugh at, which he valued more!
There, victor of his health, of fortune, friends,
And fame, this lord of useless thousand ends."

Great peace have they that love thy law. Ps. cxix. 165. *Blessed are the peace-makers.* Matt. v. 9 *On earth peace and good will to men.* Luke ii. 14. *Righteousness, peace and joy.* Rom. xiv. 17.

PEACE.

Behold the seraph robed in spotless white,
Peace, Heaven's own daughter, in its radiance bright,
Within her hand the Olive branch she bears,
And the meek lamb, her gentle nature shares.
Above, on outspread pinions, floats the dove,
The snowy emblem of a Father's love,
The shield she bears is love, she lives to bless,
The law she bears, resting on righteousness.
Beyond, beside the Indian, gentle Penn,
In friendly treaty meets his fellow men,
Takes from the red man's hand the pipe of peace,
And seeks to bid all hostile feelings cease.
The soldier waves the flag of truce above,
That tells of friendliness, and truth, and love.
Hail heaven-born Peace! who came to shed below,
The light of joy, to banish human woe.

Clad in simple garments, white and clean, an emblem of purity unsullied, Peace, the daughter of

Heaven, stands forth, holding the olive branch in one hand, and the shield of Love in the other. She holds up the law, which rests on, or is firmly upheld by, the sure foundation of *Righteousness*. She wards off the attacks of her enemies by the shield of Love; a lamb, the emblem of innocence and harmlessness, is seen by her side.

In the back ground, is seen William Penn, the founder of Pennsylvania, in the act of making a treaty of perpetual peace with the Indians, one of whom, having the pipe of peace, is taking him by the hand: on the other side is the figure of a warrior, holding up the white flag of truce. Above them all is the figure of the dove, an emblem of the Holy Spirit, whose influence pervades the whole scene.

In a religious sense, the word peace signifies every blessing that relates either to the soul or the body, to time or eternity. Peace-makers, are those lovers of God and man, who utterly abhor all strife and debate, all variance and contention; and, accordingly, labor with all their might either to prevent this fire of hell being kindled, or when it is kindled, from breaking out; or when it is broken out, from spreading any farther. They endeavor to calm the stormy spirits of men, to quiet their turbulent passions, to soften the minds of contending parties, and, if possible, to reconcile them to each other. It is the joy of their heart to promote, to confirm, to increase mutual good will among men, especially christian men, that they may "walk worthy of the

vocation wherewith they are called; with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

"But, in the full extent of the word," says a celebrated divine, "a peace-maker is one, as he has opportunity, doeth good unto all men; one that, being filled with the love of God, and of all mankind, cannot confine the expressions of it to his own family, or friends, or acquaintances, or party, or to those of his own opinions—no, nor those of who are partakers of like precious faith; but steps over all these narrow bounds that he may do good to every man, that he may some way or another manifest his love to his neighbors and strangers, friends and enemies. He does good, not of one particular kind, but good in general, in every possible way; employing herein all his talents of every kind, all his powers and faculties of body and soul, all his fortune, his interest, his reputation; desiring only, that when his Lord cometh, he may say, 'Well done good and faithful servant!'"

The treaty of William Penn with the Indians has acquired a wide celebrity. It was made in the spirit of love, good will, and kindness towards the Indians. This treaty between the Quakers, or Friends, on one part, and the Indians on the other, is one of the few which has been faithfully kept by both parties. "It was sanctioned by no formal oath," says one, "and it is about the only one which was ever kept." Such was the spirit of

kindness and peace manifested by Penn and his companions, that it is said that the Indians never killed or injured a Quaker, knowing him to be such.

Unarmed, except by Love, in danger's hour,
Penn moves midst savage men; his power they feel:
All-conquering love! more mighty in thy power,
Than thundering cannon, or the glittering steel.

Like coals of fire, it melts the stubborn will
Of those who lurk like tigers for their prey,
With savage hate, with murderous aim to kill,
The warrior stops, looks up, and owns thy sway!

And he who's girt around by Love, may stand
Firm as if circled by a wall of fire!
Hate will not lift 'gainst him the murderous hand,
And feelings dire, now melted down, expire!

There is no true peace which can ever be incorporated with a worldly, or an irreligious life—no true peace which can accord with the ignorance or pride of infidelity. But great peace have they who live by the faith of the Son of God, and love God's law. The peace of God rules and quiets their hearts amidst the storms and troubles of life, and amid every change, they are passing from strength to strength, anticipating, by faith and confidence, the blessedness and the security of an eternal world. Amidst the storms and tempests, there is a calmness in the breast of those who do the will of God. They are at peace with God, by the blood of reconciliation; at peace with themselves, by the answer of a good conscience, and the subjection of those desires which war against the soul; at peace with all men by the spirit of charity; and the whole creation is so at peace with them "that all things

work together for their good." No extremes can rob them of this "great peace;" heavenly love surmounts every obstacle, and runs with delight "the way of God's commandments."

Says one, who is giving an account of the peace of God which many have felt at the hour of their dissolution, "We can only say, that it is an unspeakable calmness, and serenity of spirit; a tranquility in the blood of Christ, which keeps the souls of believers, in their latest hour, even as a garrison keeps a city; which keeps, not only their hearts, all their passions and affections, but also their minds, all the motions of their understanding and imagination, and all the workings of their reason, in Christ Jesus." * * * * *

The Apostle, in writing to his Roman brethren, says, "If it be possible, as much as lieth in you, live peaceably with all men." Says a commentator, "To live in a state of peace with one's neighbors, friends, and even family, is often very difficult. But the man who loves God must labor after this; for it is indispensably necessary, even for his own sake. A man cannot have a misunderstanding with others, without having his own peace materially disturbed. He must, to be happy, be at peace with all men, whether they will be at peace with him or not. The Apostle knew that it would be difficult to get into and maintain such a state, as his own words amply prove—and if it be possible, as much as lieth in you, live peaceably. Though it be but barely possible, labor after it.

"The more quietly and peaceably we all get on, the better—the better for ourselves—the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care so to live that nobody will believe him: no matter who he is, or how he misuses you, the wisest way is generally to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with."

PEACE AMONG NATIONS.

"Oh first of human blessings, and supreme!
Fair Peace! how lovely, how delightful thou;
By whose wide tie, the kindred sons of men,
Like brothers, live in amity combined,
And unsuspicious faith; while honest toil
Gives every joy; and to those joys a right
Which idle, barbarous rapine but usurps.

* * * *

Oh Peace! thou source, and soul of social life!
Beneath whose calm inspiring influence,
Science his views enlarges, art refines,
And swelling commerce opens all the ports—
Blest be the man that gives us thee!
Who bids the trumpet hush its horrid clang,
Nor blow the giddy nations into rage;
Who sheathes the murd'rous blade; the deadly gun
Into the well-piled armory returns,
And every vigor from the work of death,
To grateful industry converting, makes
The country flourish, and the city smiles!

* * * *

Far as the breeze can bear the gifts of peace;
Till all the happy nations catch the song."

The Truth of the Lord endureth forever. Ps. cxvii, 2. *There is nothing hid which shall not be manifested.* Mark iv, 22.

TIME BRINGS UP TRUTH.

Time brings up Truth at last, though buried long,
Though Slander, Envy, Strife, her foes, are strong.
In her dark prison bound she may have lain,
The light of day shall o'er her shine again.
Despond not drooping heart in darkness bound,
Whom cruel slander long had power to wound;
What though it seem the hour would ne'er be past,
Time the avenger sets it right at last.
Wait thou for Time! oh stricken, slandered one,
Though treachery wound and friends thy pathway shun.

TIME is here represented as bringing Truth out of a dungeon or cavern, in which she had long been confined. *Slander*, *Envy* and *Strife*, the principal enemies of Truth, (who had shut her up

in a dark prison,) shrink back on her approach, as Time is all-powerful to bring forth his daughter Truth into the light of day. The following are two stanzas from an ancient publication, underneath a cut from which the foregoing engraving was suggested:

Three Furies fell, which turne the world to ruthe,
Both Envy, Strife and Slander here appeare,
In dungeon dark they long inclosed Truth,
But Time at length did loose his daughter deare,
And sets aloft the lady bright
Who things long hid reveals and brings to light.

Though Strife make fire, though Envy eat her heart,
The innocent though Slander rente and spoile,
Yet Time will come and take the Ladie's part,
And break her bands, and bring her foes to foile.
Despaire not then, though Truth be hidden ofte,
Because at length she shall be set alofte.

Envy, who is in close alliance with her sisters Malice and Slander, is of hateful origin and aspect. She furnishes poison and other ingredients and implements with which to destroy the reputation and life of those about her. She will if possible disfigure truth, or so shut her up in some cavern or dungeon that she cannot appear. Slander with her foul paint brush will endeavor to cover Truth in such disagreable colors, as to render her an object of aversion to all beholders. By disfiguring or suppressing Truth, *Strife* with her fiery torch is aroused, and when she stalks abroad "there is confusion and every evil work," yet let no one despair, for

"Truth crushed to earth shall rise again."

Time the conquerer is coming forward, he will

break every barrier and remove every obstruction, and bring his daughter forth to the light of day, and her enemies will shrink back abashed from her presence. Truth is

> "The good man's boast, and Fraud's eternal foe,
> The best of gifts Heaven can on man bestow:
> Where she is found bright virtue still resides,
> And equal justice every action guides;
> In the pure heart and spotless mind she reigns,
> And with mild power her happy sway maintains.
> The attribute of God himself confest,
> That stamps his image on the human breast."

"The first creature of God, in the works of the days, was the light of the sense; the last was the light of reason; and his Sabbath work ever since, is the illumination of his spirit. First he breathed light upon the face of matter or chaos; then he breathed light into the face of man, and still he breatheth and inspireth light into the face of his chosen. Lucretius, who beautified the sect that was otherwise inferior to the rest, saith yet excellently well,—'It is a pleasure to stand upon the shore and see ships tossed upon the sea; a pleasure to stand in the window of a castle and see a battle, and the advantages thereof below; but no pleasure is comparable to the standing upon the vantage ground of Truth, (a hill not to be commanded, and where the air is always clear and serene) and to see the errors and wanderings, and mists and tempests in the vale below:' so always this prospect be with pity, and not with swelling and pride. Certainly it is Heaven upon earth to

have a man's mind move in charity, rest in providence, and turn upon the poles of truth."

When Christianity was first introduced among men, it received violent opposition from almost every class of men. Its divine founder was arraigned before a human tribunal as a disturber of the public peace, and was condemned and executed as a malefactor. The apostles and evangelists of his holy religion were treated as impostors, and were considered as the filth and off-scouring of the world, and most of them suffered a bloody death. But truth, like oil upon troubled waters, came uppermost at last. Paganism retired abashed and confounded; Christianity prevailed and was established throughout the Roman Empire, extending at last to the throne of the Cæsars.

Truth on almost every subject, when first proposed or set forth, has generally met with decided opposition, and various attempts have been made to suppress or cover it up from observation. *Galileo*, the Italian philosopher, so celebrated for his astronomical discoveries, was born at Pisa in Italy in 1564. Having constructed a telescope, he made such discoveries in the science of astronomy, that it convinced him of the truth of the Copernican system. At that period a belief of this system was considered as heretical, and as contrary to the word of God. Formal complaint having been made to the Inquisition, he was summoned before that body at Rome in 1615. He was accused of maintaining that the earth moved around the sun,

which he contended remained stationary. The Inquisition decreed that Galileo should renounce these doctrines, and neither teach nor publish them, and if he refused acquiescence, he should be imprisoned. They also issued a decree declaring these new opinions contrary to the Bible, and prohibited the sale of every book in which they should be taught.

In 1632, Galileo, in an indirect manner caused his great work on astronomical subjects to be published at Florence. He was, in the 70th year of his age, again summoned before the Inquisition, who ordered that he should be imprisoned for three years, and recite once in the week the seven penetential psalms, and that he should, in the most solemn manner, abjure the Copernican system, and bind himself by oath never to maintain or support it either in his conversation or writings.

We have a remarkable instance of Time bringing up Truth from confinement, in the history of Oliver Cromwell, the Lord Protector of England, who perhaps was more slandered than any other person who exercised sovereign power. For a long period he was denounced as an usurper and tyrant, a fanatic and hypocrite. Even at the college where he was educated, there is a record which states that "*He was a great impostor, a most abandoned villain, who having by horrid murder cut off King Charles I, of blessed memory, usurped the throne itself, and under the name of Protector, for nearly five years plagued the three*

kingdoms with outrageous tyranny." He died in 1658, and after the restoration of monarchy, his body was taken up and hung upon the gallows. After a lapse of two centuries of slander, the truth is beginning to appear. Distinguished and able writers are now beginning to vindicate the fame of perhaps the most invincible general, the most consummate statesman, the wisest, the most religious and virtuous ruler ever placed at the head of his countrymen.

Many distinguished men whose memory is now revered, were during their lives charged with crimes of which they were never guilty. Men who have boldly stood forth for the cause of God and humanity, have been charged with evil motives; they have been a target at which vile men have shot their arrows, and they have been assailed by those whose tongues are as sharp swords.

Wait patiently then ye who are suffering from slander, envy and strife. Time will yet vindicate his daughter Truth; she will be brought from the cavern or dungeon in which she has been so long confined, lovely in simplicity and majestic in power!

Great peace have they that love thy law. Ps. cxix. 165. *And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.* Isa. xxxii. 17.

THE MEMORY OF RIGHTEOUSNESS.

Back to the past, the good man turns his eyes,
And Memory's pictures to his vision rise.
The bright-eyed boy, who lifts his heart in prayer,
Asking, in youth, a heavenly Father's care.
Then to the house of God he turns his way,
Shunning the path where thousands go astray.
Then learning still of older lips the truth,
Himself perhaps the guide of tender youth;

Then later still with willing hand and heart,
The gift of heaven to others he imparts,
Clothing the needy orphan in distress,
Blessing the widow and the fatherless.
Oh! 'mid such scenes as these, the past grows bright,
Pictures of memory clothed in living light.

The engraving is a representation of a true Christian, or righteous man, reviewing some of the prominent transactions of his past life. These appear in a vision-like form in the back ground of the picture. The first scene in order represents him in the morning of life, in the attitude of prayer, being one of the first things taught him by a sainted mother, who perhaps has long since departed from these earthly scenes. He is next seen going to the house of God, in company with others, to engage in the public worship of God, and to receive public instruction. The scene next in order, receiving instruction from those older than himself; or if he be a parent, he gives instruction to his children, pointing upwards, he directs them to remember their Creator in the days of their youth. Later in life he is seen relieving the fatherless and the widow, the hungry and naked; he is also seen relieving the sufferings of the sick and distressed.

Memory is that faculty of the mind by which we can recall past scenes or events, and the particular part which we took in them, and according to the spirit which we manifested many years ago we feel present pleasure or pain. Conscience is a faculty or power, implanted by God in the soul of man, for perceiving what is right or wrong in his heart or

life, in his temper, thoughts, words and actions. This faculty is given even to the heathen, who have never had (outwardly) the law, but are a law unto themselves: who show the work of the law written in their heart, (by the finger of God,) their conscience also bearing witness, and their thoughts the meanwhile accusing, or excusing one another.

The memory of St. Paul, as far as it regarded himself, after his conversion to Christianity, was a "*memory of righteousness.*" This gave him peace, joy and present satisfaction, though in the midst of severe trials and afflictions. The Apostle, near the close of his eventful life, declares that he had "fought a good fight," and that he had "kept the faith." All of which we are bound to believe was strictly true; and whatever his fellow laborers might have done, or whatever blame might have been attached to *them*, the Apostle of the Gentiles appears, after his connversion, to have performed every thing that was required of him as a Christian.

He who, like Timothy, has been brought up from childhood to know and obey the Scriptures, has many things to reflect on with pleasure. By the power of memory, he sees how his infant mind was first opened to receive heavenly instruction from pious parents, or some other kind relatives. How he obeyed the command of God to seek him early, and how he experienced the divine promise of being found of him. He reflects with pleasure, how early he was taught to love so good a Being, and how many childish sins and follies he was preserved

from, by keeping his commandments. All these, and many more mercies experienced in childhood, called up by memory, gives him present happiness.

They who have, according to their ability, given good advice to those younger than themselves, and have endeavored to lead them into the paths of virtue, will, in after life, when memory recalls these efforts, have much satisfaction. Possibly they may see that by their efforts a human being has been saved from ruin. Many, perhaps, by their kind words and actions have been sustained and encouraged in times of trial and difficulty. As they have advanced to riper years, they have brought up their own children in the nurture and admoni tion of the Lord. If they have been faithful in these and similar duties, the memory of it will be blessed.

In an especial manner, he who has administered to wants of the poor and needy, the widow and fatherless, will, when memory recalls his acts, enjoy an elevated pleasure; he has the divine promise, "Blessed are the merciful, for they shall obtain mercy."

The righteous man visits the sick and distressed, and endeavors to relieve suffering wherever found—he does not stop to inquire of what nation, or religious creed, is the sufferer. He does not even ask what crimes he has committed before he will relieve him. But like his heavenly Father, who sends his rain on the just and unjust, he endeavors to do good unto all men. O blessed

work, to be the instruments of preserving human life, and bringing comfort and peace into the habitations of the wretched!

When the Son of man shall come in his glory, and before him shall be gathered all nations, then will he say to the righteous, on his right hand, "Come, ye blessed of my Father," for when I was hungry, ye gave me meat; thirsty, ye gave me drink; a stranger, ye took me in; naked, ye clothed me; sick, ye visited me; in prison, and ye came unto me. Our Divine Master here acknowledges that whatever is done by the righteous unto the meanest of his followers, he will regard it as done unto himself.

The earnest Christian has that true peace, and calm satisfaction of spirit, which arises from the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had his conversation in the world. He rejoices that God has given him the "mind that was in Christ"—simplicity, a single eye to him in the motions of his heart: to aim to be conformed to Christ in all things. His conscience bears witness, when memory recalls the past, that he has, in some good degree, "walked worthy of the vocation wherewith he is called," that he has abstained from all appearance of evil, and as far as he had the opportunity he has done good unto all men.

The memory of righteousness brings joy to the soul even when in affliction. Whatever trials we

may experience, the loss of health, the death, or estrangement of friends, the slanders of others, the triumph of enemies, and even greater trials, yet if we have the testimony of a good conscience, we can "rejoice that our names are written in heaven."

Many of the righteous have never experienced any joy to be compared with that which then filled their soul, when the body was well nigh worn out with pain, or pining sickness. And never surely did human beings rejoice like those who were used "as the filth and offscouring of the world," who wandered to and fro, being in want of all things; in hunger, in cold, in nakedness; who had trials, not only of "cruel mockings," but "moreover of bonds and imprisonments;" yea, who, at last, "counted not their lives dear unto themselves, so that they might finish their course with joy."

To those who live somewhat out of the noise and bustle of the world, the joys and pains of memory act with peculiar force upon the mind. If a person acted upon a no higher principle than self-interest, it would be wisdom in him to live in such a manner as not to be harrassed by the memory of the past. A modern poet thus describes the "Pleasures of memory:"

"From thee, sweet Hope, her airy coloring draws;
And fancy's flights are subject to thy laws,
From thee that bosom spring of rapture flows,
Which only virtue, tranquil virtue, knows.

* * * * * *

A little world of clear and cloudless day,
Nor wrecked by storms, nor mouldered by decay;
A world, with memory's ceaseless sunshine blest,
The home of happiness, an honest breast.

* * * * * *

Hail Memory, hail! in thy exhaustless mine,
From age to age unnumbered treasures shine!
Thought, and her shadowy brood, thy call obey,
And place and time are subject to thy sway!
Thy pleasures most we feel when most alone;
The only pleasures we can call her own.
Lighter than air, Hope's summer visions die,
If but a fleeting cloud obscure the sky.
If but a beam of sober reason play,
So Fancy's fairy frost-work melts away!
But can the wiles of art, the grasp of power,
Snatch the rich relics of a well spent hour?
These, when the trembling spirit wings her flight,
Pour round her path a stream of living light;
And gild those pure and perfect realms of rest,
Where virtue triumphs, and her sons are blest!"

Quick as their thoughts their joys come on,
  But fly not half so swift away;
Their souls are ever bright as noon,
  And calm as summer evenings be.
The day glides swiftly o'er their heads,
  Made up of innocence and love;
And soft and silent as the shades,
  Their mighty minutes move.

There is no peace saith my God to the wicked. Isa. lvii. 21. *Tribulation and anguish upon every soul of man that doeth evil.* Rom. ii. 9.

THE MEMORY OF WICKEDNESS.

Dark is the scene which meets the troubled gaze
Of the old man who squanders life's best days.
He sees the pictures of the hours misspent,
With disobedience, sin and folly blent.
A mother's warning voice, unheard in youth;
Trampled beneath his feet God's word of truth.
God's house neglected, then in angry fight,
Squanders his days and riotous his nights;
Then later still, the suffering and the poor
Turned with revilings from the rich man's door.

Pictures like these must meet the sinner's eyes,
Naught left to stain the scene with darker dyes.
Memories like these must make his old age drear;
No hope beyond his guilty soul to cheer.

The engraving annexed represents a wicked or unrighteous man, who unwillingly has the remembrance of his crimes brought before his mind. He is evidently ill at ease, which shows itself by his troubled countenance. Some of his wayward and unrighteous acts appear vision-like in the background. The first scene in order represents him turning his back on the instructions of his mother, or some one who is endeavoring to guide him into the right way. Rather than learn his duty, he casts the lessons of wisdom aside, and as it were tramples them under his feet, and commences a truant life. The next scene represents him engaged in quarreling with one of his companions, as the wicked heart is full of hatred and strife. He is next represented as driving the poor and needy from his presence, although he is abundantly able to supply their wants. He is also seen using violence and cruelty towards his fellow man, and perhaps in addition to other crimes and misdemeanors, has betrayed female innocence by his false promises, regardless of the misery which ensues.

Man was originally formed in the image of his Maker, that Being whose nature is love; and though now in a fallen and depraved state, yet some traces of his original constitution still remain. By the Divine Constitution misery follows the commission

of sin and transgression. However depraved man may become, or to what extent he may cast off the fear of God, yet if he commits wrongs against his fellow men, so he feels, to a greater or less extent, miserable and unhappy. He has violated the great law of love. He may disbelieve in the existence of any God to take notice of the affairs of men, either to reward or punish human action, yet he cannot escape misery. He may attempt to fly, to drown his thoughts in various ways, but all in vain, for memory, in spite of all his exertions to prevent it, will present his crimes in dark array before him.

Even among heathens, who never had a written revelation, we find the same law in existence as among enlightened nations. Everywhere, among all nations and tribes of men, high and low, the learned, and the ignorant, bond and free, approve of acts of beneficence and love, but detest those of oppression and wrong. Many accounts have reached us in history, where the wrong doer has suffered misery and anguish on account of his transgressions. Although amenable to no human tribunal, yet conscience, reminded by the memory of past wickedness, has lashed them for their crimes.

The celebrated Col. Gardiner, when a young man, led what is called by many a "life of pleasure." He appears to have cast off fear and restraint, and indulged himself in all the fashionable vices and follies of the day in which he lived. Such was his appearance of cheerfulness and buoyancy of spirit while continuing the courses, that he

received the appellation of "the Happy Rake," After his remarkable conversion to the Christian faith, he stated to his friends, that often when those about him were ready to envy him for his apparent happiness, he was in a most wretched and unhappy state of mind. Such was the memory of his immoralities, he says, that on one particular occasion when in the full tide of his career, a dog coming into the room where he was, he actually wished and inwardly exclaimed "I wish that I was that dog."

"One of the most sensible men I ever knew, (says one) but whose life as well as creed had been rather eccentric, returned me the following answer not many months before his death, when I asked him whether his former irregularities were not accompanied at the time and succeeded afterwards by some sense of mental pain? 'Yes,' said he, but I have scarce owned it until now. We (meaning we infidels and men of fashionable morals,) do not tell you all that passes in our hearts."

Such has been the power of the memory of wickedness committed, that it has rendered life insupportable, and many have laid violent hands on themselves and rushed unbidden into the presence of their Maker. Others, when human testimony has failed to convict them of the murders they have committed, have themselves voluntarily confessed their crime and suffered its penalty. During the last century, a jeweler of considerable wealth, while traveling at some distance from his

abode, was murdered by his servant, who after rifling his master of his money and jewels, concealed his body in a stream of water. He then departed to a distant part of the country where he had reason to believe that neither himself or master were known. There he began to trade in a small way at first, to escape observation, and in the course of many years seemed to rise up by the natural progress of business to wealth and consideration. He finally became the chief magistrate and judge in the town where he lived. While acting as judge, a prisoner was brought before him, charged with the murder of his master. The evidence was such that the jury gave the verdict that the prisoner was guilty, and the whole assembly awaited the sentence of the judge. To their astonishment they saw him come down from the bench, and place himself by the side of prisoner, thus addressing his fellow judges: "You see before you a striking instance of the awards of Heaven, which this day, after thirty yeras' concealment, presents to you a greater criminal than the man just now found guilty." He then made an ample confession of his crime, with all its aggravations. "Nor can I," continued he, "feel any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me in the most public and solemn manner." The amazed judges accordingly proceeded upon his confession to pass sentence upon him, and he died with all the symptoms of a penitent mind.

The memory of wickedness will often force itself upon the mind in an unexpected manner. In one of our original states, a man of pious parentage, being an adept in political movements, rose to several offices of distinction and importance. During the former part of his career he was of licentious habits. Though of sceptical or infidel opinions, yet the remembrance of the wrongs he had committed, the female innocence he had destroyed, caused him many pangs of remorse. Some common occurrence would bring to his memory his former transgressions. On one occasion it is related of him that when journeying on horseback, he dismounted, and rolled on the earth in keen anguish of mind.

Of all the distresses of mind that human beings can feel, perhaps none are equal to those of a guilty conscience, or the remembrance of past crimes. It embitters every comfort, it dashes ever pleasure with sorrow, it fills the mind with despair, and produces wretchedness in the greatest degree. "To live under such disquietude," says a celebrated writer, "is already to undergo one of the most severe punishments that human nature can suffer." Dr. Young, who attended the last moments of Altamont, a licentious young nobleman of infidel principles, gives a harrowing description of the scene. Addressing himself to one of his infidel companions, he said:

"How madly thou hast listened and believed! but look on my present state as a full answer to thee

an dmyself. This body is all weakness and pain; but my soul, as if strung up by torment to greater strength and spirit, is full powerful to reason, full mighty to suffer. And that which thus triumphs within the jaws of immortality, is doubless immortal. And as for a Deity, nothing less than an Almighty could inflict what I feel. * * * Remorse for the past throws my thought on the future. Worse dread of the future strikes it back on the past; I turn and turn and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake, and bless Heaven for its flames! that is not an everlasting flame; that is not an unquenchable fire! * * * * My principles have poisoned my friend; my extravagance has beggared my boy, and my unkindness has murdered my wife! And is there another Hell? Oh thou blasphemed yet indulgent Lord God! Hell itself is a refuge, if it hide me from thy frown!

The dark places of the earth are full of the habitations of cruelty. Ps. lxxiv, 20. *They changed the glory of the incorruptible God into an image made like corruptible man, . . birds, . . four-footed beasts and creeping things.* Rom. i, 23.

HEATHENISM.

Behold the sacrifice of human blood,
Spilt as an offering to some heathen god.
The creeping things that move on distant shores,
The varied forms that ignorance adores.
The mother standing where the Ganges flows,
Amid the waves her helpless infant throws;
See Egypt's golden calf; the Persian fire
The ancients worshiped on their sacred pyre;
While worshipers before their various idols fall,
They worship what they know not, blind in all.

THE engraving shows heathenism in a variety of forms. One of the most prominent is a priest sacrificing a human victim to appease or gain the favor of some imaginary deity, who delights in

the shedding of human blood. In front are seen the crocodile, the ibex, and some creeping things, all of which have been worshiped as deities by nations of antiquity. In the background the Hindoo mother is seen casting her infant into the river, the sacred Ganges; the golden calf of Egypt and the Persian fire, both objects of worship, also appear. In one section the gods of ancient Greece and Rome are represented, before which worshipers are prostrated.

In remote antiquity we find that heathen nations lived in fear of some great malignant spirit, or spirits, who ruled over the countries where they dwelt. In order to obtain the favor of these infernal deities, they often sacrificed what they esteemed the most valuable, and on great occasions human victims were offered. On one occasion, we are informed that Xerxes, the Persian, buried alive nine young men and nine youug women, belonging to the country he was traversing, in order to obtain the favor of the gods. In this he followed the example of his wife, for she commanded fourteen Persian children of illustrious birth, to be offered in that manner to the deity who reigns beneath the earth.

When Æneas was to perform the last kind office for his friend Pallas, he sacrificed (besides numerous oxen, sheep, and swine,) eight captives to the infernal gods. In this he followed the example of Achilles, who had caused twelve Trojans of high birth to bleed by the sacerdotal knife, over the ashes of his friend Patroclus.

"A hundred feet in length, a hundred wide,
The glowing structure spreads on every side;
High on the top the manly corse they lay,
And well fed sheep, and sable oxen slay;
* * * * *
The last of all, and horrible to tell,
Sad sacrifice! twelve Trojan captives fell;
On these the rage of fire victorious preys,
Involves, and joins them in one common blaze.
Smeared with bloody rites he stands on high,
And calls the spirit with a cheerful cry,
All hail Patroclus! let thy vengeful ghost,
Hear, and exult on Pluto's dreary coast.
POPE'S *Homer Il.*

The practice of shedding human blood before the altars of their gods was not peculiar to the Trojans and the Greeks. The Romans followed their example. In the first ages of their republic they sacrificed children to the goddess Mania. In later periods numerous gladiators bled at the tombs of the patricians or nobles, to appease the manes or ghosts of the deceased. And it is particularly noticed, that after the taking of Perusia, there were sacrificed on the ides of March, three hundred senators and knights to the divinity of Julius Cæsar.

The Carthagenians having been defeated by Agathocles, tyrant of Sicily, and attributing their disgrace to the anger of their god, they offered two hundred children, taken from the most distinguished families in Carthage. The mode of sacrificing these children was horrid in the extreme; for they were cast into the arms of a brazen statue, and from thence dropped into a furnace. It was probably in this manner the Ammonites offered up

their children to Moloch. The Pelasgi at one time sacrificed a tenth part of all their children in obedience to an oracle.

The Egyptians in Heliopolis, it is stated, sacrificed three men every day to Juno. The Spartans and Arcadians scourged to death young women; the latter to appease the wrath of Bacchus; the former to gratify Diana. The Gauls, equally cruel in their worship, sacrificed men to their ancient deities, and at a later period to Jupiter, Mercury, Mars, Minerva, &c. Cæsar informs us that whenever they thought themselves in danger, whether from sickness, or any considerable defeat in war, being persuaded that unless life be given for life, the anger of the gods can never be appeased, they constructed wicker images of enormos bulk, which they filled with men, who were first suffocated with smoke, and then consumed with fire.

In Sweden the altars of *Woden* smoked incessantly with blood; this flowed most abundantly at their solemn festivals every ninth year at Upsal. Then the king, attended by the senate and his courtiers, entered the temple, which glittered with gold, and conducted to the altar nine slaves, or in time of war nine captives. These met the carresses of the multitude, as being about to avert from them the displeasure of their gods, and then submitted to their fate; but in times of distress more noble victims bled, and it stands upon record (says Dr. Clarke,) that when Aune, their king, was ill, he offered up to Woden his nine sons to prolong his life.

The Danes had the same heathenish and abominable customs. Hacon, King of Norway, offered his own son, to obtain from Woden the victory over Harold, with whom he was at war. In Russia the Sclavi worshiped many gods. *Peroun*, their thunderer, was supreme, and before his image many of their prisoners bled. *Suetovid*, the god of war, was their favorite, and they annually presented as a burnt offering three hundred prisoners, each on his horse, and when the whole was consumed by fire, the priests and people sat down to eat and drank until they were drunk. The ancient Peruvians, on this western continent, sacrificed their children to the sun. In more modern times, thousands have voluntarily perished in India, under the wheels of their god Juggernaut.

The ancient Egyptians, though considerably advanced in civilization, debased themselves by their heathenish system of religion. Their principal gods were *Osiris* and *Isis*, which are supposed to be the sun and moon. Besides this they worshiped the ox, the dog, the cat, the crocodile, the ibis or stork, and even creeping things. The bull *Apis* had a splendid temple erected to him; great honors were paid to him when living, and still greater after his death. A golden calf was set up by the Israelites near Mount Sinai, and worshiped.

One of the most prominent forms of heathenism in modern times, is the worship of the idol Juggernaut in India. This huge misshapen image is

kept in a temple, of which the principal part rises to an elevation of two hundred feet. Numerous festivals are held in honor of the idol, the most important of which are the bathing and car festivals. For a long period, pilgrims have assembled in vast numbers, from various parts of India, to attend the ceremonies. Great sufferings are experienced in consequence of excessive fatigue, among those who come from a distance. Many die from exposure and want of food. The plains in many places are whitened with the bones of the pilgrims, while dogs and vultures are continually devouring the dead.

At one of the annual festivals, Juggernaut and two other images, said to be his brother and sister, are brought out, and set upon huge cars. Six cables are attached to the car of Juggernaut, three hundred feet in length, by means of which the people draw it from place to place. Devotees, for the purpose of gaining in a future life, health, riches, and honor, cast themselves under the wheels of the car to be crushed to death.

"Here rolls the hated car,
Grinding the crashing bones, and hearts and brains
Of men and women. Down they fling themselves
In the deep gush, and wait the heavy wheel,
Slow rolling on its thunder bellowing axle,
Sunk in the wounded earth. The sigh, the breath,
The blood, and life, and soul, with spurting rush,
Beneath the horrid load forsake the heap
Of pounded flesh, and the big roar continues
As though no soul had passed the bounds of time.
* * * * the mad, living throng,
Trampling by thousands o'er the dead and dying,
And shouting, howling, pulling, hear no groan,
Nor feel the throes of beings beneath them."

Upwards of a week is sometimes spent in dragging the car about two miles. Every time it stops, one of the priests steps forward on the platform, and rehearses the deeds and extols the character of the idol in a manner the most obscene. Should the speaker quote from the Shasters, (their sacred books,) or invent an expression more than usually lascivious, the multitude give a shout or sensual yell. The abominations practised on these occasions both in language and manner, cannot be named among a Christian people.

From time immemorial Hindoo mothers have thrown their infant children into the Ganges to be devoured by alligators, to propitiate some offended deity. Formerly thousands of widows were burnt on the funeral pile of their deceased husbands. She thus escapes the disgrace of being a widow, and becomes, as she believes, entitled to a residence with her husband and relatives in heaven. Such is the religion of the most populous of heathen countries, in modern times. Woman is debased and made a slave wherever it prevails. It teaches its votaries to defile themselves with the mud of the streets; to measure the distance from their houses to their temples by the length of their bodies, prostrated every six feet of the way; to swing in the air, suspended by hooks thrust through the muscles of the back, and to submit to a thousand other tortures, in honor of some cruel but imaginary deity.

At the time of the Christian era, most of the world

was sunk in heathenism and idolatory; the character of the mass being in accordance with the description given by the Apostle Paul, in the first chapter of Romans. Moshiem, one of the most reliable of religious historians, speaking of the nations in the Roman empire, states, "all these were plunged in the grossest superstitions. * * Some nations indeed went beyond others in impiety, and absurdity of worship, but all stood chargeable with irrationality and gross stupidity in matters of religion. Each nation had a class of deities peculiar to itself, among which one was supposed to be superior to all others, and was their king, or father. This supreme divinity, it was taught, was himself subject to the laws of *fate*, or to an eternal destiny.

The supreme divinity of the Greeks and Romans was Jupiter; Mars, the god of war; Apollo presided over music, poetry, &c.; Mercury was the messenger of the gods; Bacchus, the god of wine, and presided over drunkards; Juno, the queen of the gods, was both the sister and wife of Jupiter; Minerva was the goddess of wisdom; Venus was the goddess of the graces, the author of elegance, beauty, &c., and was in reality the patroness of all licentiousness. Besides these, there were many other inferior deities of lesser note, and the most of them were represented as possessing the baser passions of mankind.

The greater part of the gods of all nations were ancient heroes, famous for their achievements and worthy deeds, such as kings, generals, founders of

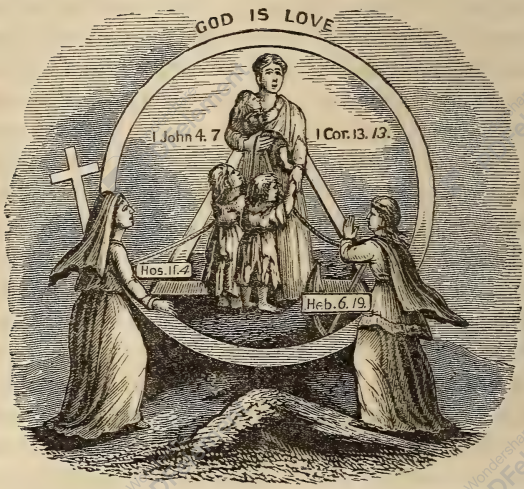
cities, and likewise females who were distinguished for their deeds, whom a grateful posterity had deified. To these, some added the more splendid and useful objects in the natural world, among which the sun, moon and stars were pre-eminent, received worship among nearly all; and some were not ashamed to pay divine honors to mountains, rivers, trees, the earth, the ocean, the winds, and even to diseases, to virtues and vices, and almost every conceivable object.

The worship of these deities consisted of numerous ceremonies, with sacrifices, offerings and prayers. The ceremonies, for the most part, were absurd and ridiculous; and throughout, debasing, cruel and obscene. Most nations sacrificed animals, and many of them human victims. Their prayers were truly insipid, and void of piety, both in their form and manner. Over this whole worship presided pontiffs, priests and servants of the gods, divided into many classes, and whose busiuess it was to see that the rites were duly performed. These were supposed to enjoy the friendship and familiar converse of the gods; and they basely abused their authority to impose on the people.

Besides this common worship, to which all had free access, the Greeks, and others, had concealed rites, called *mysteries*, to which very few were admitted. Candidates for initiation had first to give satisfactory proof of their good faith and patience. When initiated, they could not divulge anything they had seen without exposing their lives to great

danger. These mysteries were little known, but it is well authenticated that many things were done contrary to decency, and in all of them the discerning might see that the deities there worshiped were more distinguished for their vices than their virtues.

The whole pagan system had not the least efficacy to produce and cherish virtuous emotions in the soul. In the first place, the gods and goddesses who were worshiped were more distinguished for their vices than their virtues. Though considered as superior to mortals in power, and as exempt from death, yet in all things else they were on a level with their votaries. In the next place, most of their ministers, or priests, neither by precept or example, exhorted the people to lead virtuous lives, but the homage required by the gods consisted in the observance of rites and ceremonies. And lastly, the doctrines inculcated respecting rewards and punishments in the future world were dubious and uncertain, and others more adapted to promote vice than virtue. A universal corruption of morals prevailed, and crimes, which at this day cannot be named with decency, were then practiced with entire impunity.



By whom also we have access by faith. . . . *justified by faith.* Rom v. 2, 1. *For we are saved byhope.* Rom. viii. 24. *Love is the fulfilling of the law.* Rom. xiii. 10.

FAITH, HOPE AND LOVE.

Faith, Hope and Love, the heavenly three unite,
To form a glorious circle, firm and bright;
Faith lifts the sacred cross, which cannot fail,
And Hope her anchor casts within the vail;
While heaven-born Love descended from the skies,
Stands linked with these, by closest, purest ties:
Hail, sacred circle! beauteous sisters three,
Bright emblems of the glorious Trinity,
Shed evermore your smiles on fallen man,
And teach to earth salvation's wondrous plan.

THE circle is emblematic of Deity, without beginning or end. Love being a strong feature, or perhaps essence, of Divine nature, its emblem is placed within the circle. Christian Faith and Hope are connected with Love by the strong cords of

affection. Faith elevates the symbol of christianity, while Hope casts her anchor within the vail.

Christian Faith, though not the greatest, stands the first in order among the christian graces. By it we take the first step heavenward. Without it, it is impossible to please God, for he that cometh to him, must believe that he is, and that he is a rewarder of them that diligently seek him.

The man who professes that it is his duty to serve and worship God, must, if he acts rationally, do it on the conviction—First, that there is such a Being, infinite, eternal, and self-existent—the Cause of all other being—on whom all other beings depend, and by whose energy, bounty and providence, all other beings exist, live, and are supplied with the means of continued existence and life. He must also believe that he rewards all those that diligently seek him; and that he is not indifferent about his own worship; that he requires adoration and religious service from man; and that he blesses and especially protects and saves those who, in simplicity and uprightness of heart, seek and serve him. This requires faith, such as is mentioned above.

Faith in Christ, or Christian and saving Faith, is that principle wrought in the heart by the Divine Spirit, whereby we are persuaded that Christ is the Messiah; and possess such a desire and expectation of the blessings he has promised in his gospel, as engages the mind to fix its dependence on him, and subject itself to him in all the ways of holy obedience and relying solely for everlasting life.

As to the properties, or adjuncts, of Faith, it may be observed that it stands the first in order, and takes the precedence of other graces. "He that believeth shall be saved"—Mark xvi. 6. It is every way precious and valuable. "Precious faith"—2 Peter 1. It appropriates and realizes, or as the Apostle says, in Heb. xi. 1, "is the substance of things hoped for, and the evidence of things not seen." The evidences of faith are, love to Christ, confidence, prayer, attention to his ordinances, zeal in promoting his glory, and holiness of heart and life.

Hope is represented with an anchor, whereby is aptly represented her steadiness and trust. In religious pictures, she is often drawn with her eyes turned up towards heaven, in token of her confidence in that help which comes only from above. Scarce any passion seem to be more natural to man than hope; and, considering the many troubles he is encompassed with, none is more necessary; for life, void of all hope, would be a heavy and spiritless thing, very little desirable, perhaps hardly to be borne. Whereas hope infuses strength into the mind, and by so doing lessens the burthens of life. If in trouble, we hope it will be removed, this helps us to support it with patience.

It is said, in an old heathen fable, that when Prometheus stole fire from heaven, with which he animated mortal bodies, he gave Pandora a box which was close shut; but her curiosity, (which the god foresaw,) prompting her to open it, out flew a variety

of plagues and evils, which immediately dispersed themselves over the world. Confounded and astonished, Pandora at length shut the fatal box again: when, all the rest of its contents being fled, *hope* alone remained at the bottom; which proved the only consolation to mankind for the plagues Jove had sent among them.

The Christian's hope is an expectation of all necessary good both in time and eternity, founded on the promises, relations, and perfections of God, and on the offices, righteousness of Christ. It is composed of desire, expectation, patience and joy. It may be considered as pure, as it is resident in that heart which is cleansed from sin: as *good* (in distinction from the hope of the hypocrite,) as deriving his origin from God, and centering in him. It is called *lively* (1. Pet. i. 3.) as it proceeds from spiritual life, and renders one active and lively in good works. It is *courageous* (Rom. v. 5, 1 Thess. v. 8.) because it excites fortitude in all the troubles of life, and yields support in the hour of death. Prov. xiv. 32.—*sure*, (Heb. vi. 19,) because it will not disappoint us, and is fixed on a sure foundation —*joyful*, (Rom. v. 2.) as it produces the greatest felicity in the anticipation of complete deliverence from all evil.

"The hope of eternal life, is represented as the souls' anchor; the world is the boisterous, dangerous sea; the Christian course, the voyage, the port, everlasting felicity; and the vail, the inner road, the royal dock in which that anchor was cast. The

storms of life continue but a short time; the anchor hope, if fixed by faith in the eternal world, will infallibly prevent all shipwreck; the soul may be strongly tossed by various temptations, but will not drive, because the anchor is in sure ground, and itself is a stedfast, it does not drag, and it does not break; faith like the cable is the connecting medium between the ship and the anchor, or the soul and its hope of heaven; faith sees the heaven, hope desires and anticipates the rest; faith works and holds fast; and shortly, the soul enters into the haven of eternal repose."

Love consists in approbation of, and inclination towards an object that appears to us as good. Love to God is a divine principle implanted in the mind by the Holy Spirit, whereby we reverence, esteem, desire, and delight in Him as the supreme good; viewed as an attribute of Deity, it may be considered as the essence of the Divine nature, for it is declared by divine inspiration that "God is Love." It has been well observed, that though God is holy, just, righteous &c., he is never called holiness, justice, &c., in the abstract, as he is here called love.

He that loves God, will love his neighbor also. Brotherly Love is an affection to our neighbors and especially to the saints, prompting us to every act of kindness towards them. It must flow from love to God, and extend to all mankind: yea, we are required by the highest authority to love even our enemies. Love is the fulfilling of the law, and

makes mankind to resemble the inhabitants of heaven.

The Charity or Love which God recommends, (says an able commentator,) the Apostle describes in the following sixteen particulars:

(1.) *Charity suffereth long.* The love of God and our neighbor for God's sake is patience towards all men: it suffers all the weakness, ignorance, errors and infirmities of the children of God, and all the malice and wickedness of the children of this world, and all this, not merely for a time, but long without end; for it is still a mind and disposition, to the end of which, trials, difficulties, &c., can never reach. It waits God's time for the removal of afflictions and bears them without murmuring.

(2.) *It is kind*, it is tender and compassionate in itself, and kind and obliging to others. It is mild, gentle, and benign.

(3.) *Charity envieth not*, is not grieved because another possess a greater portion of earthly, intellectual or spiritual blessings.

(4.) *Charity vaunteth not itself*, or does not set itself forward in order to be noticed or applauded, and is not disturbed because unnoticed or unknown.

(5.) *Is not puffed up*, or inflated with a sense of its own importance. Every man whose heart is filled with the love of God is filled with humanity, he feels like a little child, knowing that if there is anything good about him, it comes from God.

(6.) *Doth not behave itself unseemly*, or accord-

ing to commentators, never acts out of place or character, never is unmannerly or brutish, but as far as possible, is willing to please all men for their good and edification.

(7.) *Seeketh not her own*, that is, according to the original expression, is not desirous of her own spiritual welfare only, but of her neighbors also. That man is no Christian who passes through life not caring how the world goes, so that himself is comfortable.

(8.) *Is not easily provoked*, or is not irritated, made sour, or embittered.

(9.) *Thinketh not evil*, does surmise evil where no evil appears, gives every man credit for his profession of religion, uprightness, &c., while nothing is seen in his conduct or spirit inconsistent with this profession.

(10.) *Rejoiceth not in iniquity*, does not take any delight in fraud, violence, wherever or whoever against it may be practiced, does not rejoice in the suffering of enemies.

(11.) *But rejoices in the truth*, or everything that is opposite to falsehood and irreligion.

(12.) *Beareth all things*, or as rendered by some translators, covereth all things. A person under the influence of this love, covers, as far as he consistently can, the follies, faults and imperfections of others, not making them the subject of censure or conversation.

(13.) *Believeth all things*, ever ready to believe the best of every person and gladly receives what-

ever may tend to the advantage of those whose character may have suffered by detraction.

(14.) *Hopeth all things*, when there is left no place of relieving good of a person, then love comes in with its hope and begins to make allowances and excuses, as far as a good conscience can permit, and hopes that the transgressor may reform and be restored to the good opinion of society.

(15.) *Endureth all things*, bears adversities with an even mind, submits with resignation to the dispensation of the providence of God, and endures trials, affliction and insults.

(16.) *Charity never faileth.* Love being of God will ever remain, while all human acquirements being necessary in the eternal world, will pass away.

Love is properly the image of God in the soul. By *faith* we receive from our Maker; by *hope* a futnre and eternal good; but by *love* we resemble God, and by it alone are we qualified to enjoy heaven. Faith is the foundation of Christian life; Hope rears the structure, but Love finishes, completes and crowns it in a blessed eternity.

From the tops of the Rocks I see him, and from the hills I behold him Num. 23, 9. *Prove all things; hold fast that which is good,* 1. Thess. 5. 21. *Now Faith is the substance of things hoped for.* Heb. XI. 1.

IMAGINATION, PHILOSOPHY AND FAITH.

Imagination borne on radiant wings,
With voice and form angelic sweetly sings,
Her rosy pinions glow with beauty bright
Her smiling glances, fill the soul with light,
The canvas glows, as if by magic wand,
Beneath the touches of her beauteous hand,
New scenes of joy, before the vision rise,
And glowing splendors fill the opening skies.
Divine Philosophy with studious art
And softer transports fill the earnest heart,
By reason's light, its warm excitement calms.
Steadies the soul, and unbelief disarms,
While smiling Faith, the fairest of the three,
Lends to the scene, a bright reality,
She bears aloft the cross, and to the skies,
Bids the believer lift his tearful eyes.

In our pilgrimage through these mortal scenes, the Almighty has not left us to travel alone uncheered by heavenly visitants or companions. There are three daughters of Heaven who walk the earth and minister to us, day and night. They are *Imagination, Philosophy and Faith.*

First comes Imagination with rapid wing, radiant and angelic form, beaming eyes, with voice sweet and heavenly. On glowing canvas she shows to the weary traveler a bright picture of heavenly mansions of rest, a halo of glory surrounds it, showing the presence of Him who dwelleth in light, who is above all, and who dwelleth among his people.

O blest Imagination, how many hearts hast thou cheered while in this vale of tears! Daughter of Heaven, thou, when storms and tempests rage around, canst teach us not to look at the things which are seen, but to those unseen, eternal in the heavens. Scenes yet unknown to mortal eyes, are depicted before us; we move amid the bowers of Paradise, we hear angelic voices, we meet in fond embrace those we love, but who long ago have departed these mortal shores. We meet and converse with the good of every age, we join the General Assembly of the ransomed ones on high, and above all, we have the Captain of our salvation with us, who leads us through the green pastures and beside the still waters.

See the traveler on the scorched deserts of Sahara, he is parched with thirst, and seeks in vain for

the cooling draught. He digs perhaps into the earth, he sees it may be the distant mirage promising an abundant supply of water, but he is doomed to disappointment still, overcome by fatigue and despair, he sinks and faints upon the sandy plain. He dreams. Imagination comes to his relief, she bears him to his native village, he is beside its running fountains and sparkling streams, he drinks of its living waters and bathes his limbs in its floods. For a time at least, though short, he forgets the burning desert, and his joy is full.

Perhaps the traveler amid wintry storms of ice and snow, and the chill and sleep of death is creeping on him, the storm thickens around, Imagination like a friend points out the danger of yielding to the chilling blast and shows him a mangled corse torn by ravening wolves who roam around these icy regions. Or in kinder mood, she depicts the cheerful blaze at his own happy fireside, he is aroused, he struggles on and finally is safe.

Though pressed by poverty to a hovel, or garret, to a threadbare garment and a scanty meal, yet, Imagination can lift one above his surroundings and conduct him upward with exultant joy. Chains and dungeons can but give force to its spirit. Bunyon, that "Prince of dreamers" through Heavenly Imagination has spoken living truth to past ages, to the present, and will yet speak to ages yet to come. When the eyelids are closed, when the Father of us all "gives his beloved sleep," how often does he transport them to scenes more beau-

tiful than earth can show? angels and seraphs are our companions, we hear with other than mortal ears, heavenly anthems of praise.

Man being a compound being, cannot live, or be guided by Imagination alone. If his fond dreams find no corresponding reality in life, he will be tempted to doubt the reality of the scenes presented by Imagination. He begins to ask what is Truth? Is there a God, and what is his nature? Is he a good being, and does he care for, and does he take delight in the happiness of his creatures? He wishes some demonstration of the truth of what has been presented by Imagination.

Divine Philosophy now comes to his aid. She teaches that there must be a first cause for all that we behold about us, and that first cause must have been unmade. In the language of the poet:

> Retire—the world shut out—thy thoughts call home,
> Imagination's airy wing repress,
> Then, in thy soul's deep silence, thus inquire
> What am I? and from whence? I nothing know,
> But that I am.....Had there e'er been nought
> Nought still had been. Eternal there must be.
> * * * *
> Whence earth and these bright orbs? eternal too?
> Grant matter was eternal; still these orbs
> Would want some other father, much design
> Is seen in all their motions, all their makes,
> Design implies intelligence and art,
> That can't be from themselves.....
> If art to form, and council to conduct
> And with greater far than human skill
> Besides not in each block—a GODHEAD reigns—
> And if a GOD there is—that GOD how great!

That God is good and kind, appears in his creation. He opens his hand and satisfies the desires

of his creatures, granting them food and raiment necessary and convenient. God has created man with a desire after immortality. Why this universal belief among the wisest and best of all nations in a future life? Does the Allwise intend to deceive the creatures whom he hath made? Reason and true Philosophy give an emphatic NO!

Mark how the good man feels when he obeys the law of love towards his fellow men. He feels that God approves, and all is well, his conscience bearing witness: his happiness increases. He feels that God is Love and that he will be forever blest, if he obeys the voice within. Mark him who does his neighbor wrong: peace departs, his soul is tormented, he fears and shuns the presence of his Maker. Although he may profess to disbelieve in the existence of a God, yet he cannot escape the lashings of his conscience within. Does not God teach by the Spirit that he has placed within the soul that he will reward the righteous and punish the wicked? Does he intend to deceive mankind by manifestations thus given?

Man has a "soul of vast desires" that can range o'er the creation of God in a moment of time; it can take into contemplation other worlds and beings. Would the Almighty create a being with such desires and aspirations, elevate him above many orders of beings, and then sink him into nothing? Nature recoils at the thought, and Philosophy answers no! In the language of Mr. Addison, which may be considered as a kind of paraphrase

on the words of the Apostle (2. cor. 5.) it is thus forcibly stated:

> Whence this pleasing hope, this fond desire,
> This *longing* after *immortality?*
> Or whence this secret dread and inward horror,
> Of falling into naught? Why shrinks the soul
> Back on herself, and startles at destruction?
> 'Tis the *Divinity* that stirs within us:
> 'Tis Heaven itself that points out an hereafter,
> And intimates eternity to man.....
> The soul secured in her existence, smiles
> At the drawn dagger, and defies its point.
> The stars shall fade away, the sun himself
> Grow dim with age, and nature sink in years;
> But thou shalt flourish in immortal youth,
> Unhurt amidst the war of elements,
> The wreck of matter and the crush of worlds.

The traveler being convinced by the truth of true Philosophy, accepts the guidance of Christian Faith. She is represented as holding a cross, the emblem of Christianity, and points upward to a mansion on high. Under the guidance of this daughter of Heaven, the Pilgrim can overcome all difficulties. She supports him in poverty and affliction, in humiliation and disappointment. By her power he can calmly look upon these things which may thicken around him, and he can even look death in the face. He recognizes the realities of eternal scenes, compared with which, the concerns of this world dwindle into minor importance.

Faith, the Apostle declares, is the substance of things hoped for, the evidence of things not seen, or in other words the passage may imply such a conviction as provided in the mind, by the demonstration of a problem: after which demonstration

no doubt can remain. The things hoped for, are the peace and approbation of God, and those blessings by which he is sustained in his pathway, and by which he is prepared for the Kingdom of Heaven. In an extended sense the *things hoped for*, are the resurrection of the body, the new heavens and the new earth, the introduction of believers into the heavenly country, and the possessions of eternal glory. The *things unseen* are, in an extended sense, the creation of the world out of nothing, the resurrection of Christ from the dead, his ascension and his mediation at the right hand of God, all of which we firmly believe on the testimony of God's word.

Faith comforts the soul with the assurance of another and better life. Happy is he who with a firm and truthful voice says, "I believe in the resurrection of the body, and the life everlasting." It animates the soul. Eternal Life! A life with God! with the General Assembly of just men, the Church of the first born, pure and holy. Here are no disappointments, but joy present and complete, future and eternal!

Be not high minded but fear. Rom. x, 20. *The Lord taketh pleasure in them that fear him, and in them that hope in his mercy.* Ps. 147. 11.

FEAR AND HOPE.

Behold the gentle sisters hand in hand
Are traveling on, to seek a heavenly land.
Fear, pale and trembling on each side descries,
Some hidden foe, or fears some new surprise,
She fears the serpent, 'neath the rosē concealed,
And sees the reptile in his lair revealed,
With cautious step she moves 'mid anxious cares,
And ever for defence, a shield she bears.
Hope, with her anchor, treads with footstep light,
Looks to the skies, where all seems fair and bright,
Sees not the dangers, that her path beset,
And all her hidden foes, would fain forget.
But Fear, with caution guards and shields her way,
Thus hand in hand, their prudence they display,
So Hope and Fear, the Christian's path attend,
Together, cheer, and shelter, and befriend.

FEAR and hope are here personified by two female figures holding each other by the hand, both of which are traveling to the celestial city, through

this present evil world. Fear is alive to the dangers which beset our pathway. She discovers the poisonous serpent concealed, it may be behind the rose-bud, she hears the growl of the wild beast, for Satan himself is represented as a roaring lion going about seeking whom he may devour. "Forewarned forearmed." Fear therefore walks forward with caution, armed with a shield for defense. Hope, on the other hand, having the anchor by her side, is continually looking upward, and perhaps does not always pay sufficient attention to the dangers which may lurk around, but by having Fear for a companion, she is shielded and protected from her enemies. Indeed these two ought not to separated while the heavenly pathway is being traversed.

"Hopes and Fears" says one "are the great springs of human actions, and though seemingly standing in opposition to one another, they jointly contribute to the accomplishment of the same ends. Hope that is altogether fearless, acts with rashness or sinks into torpor; but accompanied with Fear, it is vigilant as well as diligent. On the other hand, fear unaccompanied with hope is despair; and despair furnishes no stimulation to enterprise. It is by the due balancing of these two grand principles, Hope and Fear, that the human species are governed, and stimulated to actions tending to the preservation of the individuals and to the general weal. Our holy religion itself, addresses alike our hopes and fears."

It is declared by Divine inspiration that "the fear of the Lord is the beginning of wisdom." This fear of God according to religious writers, is that holy disposition or gracious habits formed in the soul by the Holy Spirit, whereby we are inclined to obey all God's commands; and evidences itself by a dread of his displeasure—a desire of his favor—regard for his excellencies—submission to his will—sincerity in his worship, and conscientious obedience to his commands. He that possesses the fear of God can be confided in by men, men can deceive each other, and it may be, have little regard for what their fellows can do for, or against them but they know that from the Almighty nothing can be concealed, and that he will have to give a strict account of all they say or do.

Hope is one of the greatest blessings ever granted to man, even as far as the present world is concerned. It is said in the old heathen fable, that when Prometheus stole fire from heaven with which he animated mortal bodies, Jupiter, the supreme divinity, in anger to mankind gave Pandora a box which was close shut, but her curiosity (which the god foresaw) prompting her to open it, out flew a variety of plagues and evils which immediately dispersed themselves over the world. Confounded and astonished Pandora shut the fatal box again, when all the rest of the contents being fled, HOPE alone remained at the bottom; which proved the only consolation that Jupiter or Jove had sent among them.

Hope is the first great blessing here below,
The only balm to heal corroding wo;
It is the staff of age; the sick man's health;
The prisoner's freedom, and the poor man's wealth;
The sailor's safety, tossing as one breath
It still hold on, nor quits us e'en in death.

Alas! without hope, of what value would our mortal existence prove? How should we be enabled to bear up under difficulties; what cordial should we have to oppose to the thousand heart-corroding cares which this frail life abounds with? It is then we avail ourselves of this anchor, and of the *three Christian graces* we are most relieved by Hope, which leads on through faith, to the promise of happier days here, or a better state hereafter.

To be without hope is the most dreadful of all earthly punishments; it is the refuge of the poor and needy, and renders the distribution of our lots below, more equal, since the high and low, the rich and poor, cannot, with justice, be deemed so widely different in their estates, when we consider that

These are placed in *hope* and those in fear.

"Hope is, in short, our best companion here; it leads us as it were by the hand through all difficulties and dangers: and it may justly be said of it, as has been observed of love, that

The cordial drop heaven in our life has thrown
To make the nauseous draught of life go down."

"There is" says Dr. Johnson, "no temper so generally indulged as hope; other passions operate by starts on particular occasions or in certain parts of life; but hope begins with the first power of

comparing over actual with our possible state, and attends us through every state and period, always urging us onward to new acquisitions, and holding out some distant blessings to our view, promising us either relief from pain, or increase of happiness."

Hope is necessary in every condition. The miseries of poverty, of sickness, captivity, would, without this comfort be insupportable, nor does it appear that the happiest lot of terrestial existence can set us above the want of this general blessing, or that life, when the gifts of nature and of fortune are accumulated upon it, would not still be wretched, were it not elevated and delighted by the expectation of some new possession, of some enjoyment yet behind, by which the wish shall be at last satisfied, and the heart filled up to its utmost extent.

Then shalt thou call and the Lord shall answer. Is. lviii, 9. *And while they are yet speaking I will hear.* Is. lxv, 24.

THE SPIRITUAL TELEGRAPH.

Thought o'er the wire, speeds on with lightning wings,
And lo! an instantaneous answer brings;
But far outgoing telegraphic speed,
One far above the sinner's prayer will heed.
From worlds beyond the farthest, faintest star,
The message comes from Heaven's high realms afar.
So thoughts upon the wire of prayer ascend,
And earth and Heaven together quickly blend.
The ascending steps *Faith, Hope,* and *Love,*
Where we gain access to the Power above;
The promises of God are props which bear
Aloft the telegraphic wires of prayer.

The power of communicating thought or words to distant regions in a moment of time, is one of the greatest discoveries of modern times. The nature of the agent by which this is accomplished is wonderful and mysterious. In a certain sense, time and distance are almost annihilated. In a moment of time we can send our words, our thoughts, and desires over wide countries, through mighty seas to those we wish to see, and hold sweet converse with those we love.

This method of communication is, in some respects, a striking similitude of that by which man can make his wants known to his Father above, and hold close converse with his Maker. For the welfare and convenience of his creatures, the Great Proprietor of all things has established stations, or places where they can send their petitions and desires, and where they can receive gracious answers. These Stations are the sanctuaries, or the places where God's people usually meet, where he usually answers their requests, and holds communion with them. In order to get into communication with the Deity, the applicant or operator must ascend the steps of Faith and Hope to that of Prayer. Here he can send his communications by the telegraph wire of prayer, over hills and mountains, up vast heights, even to regions beyond the clouds—to the Great God, who is above all, with the expectation of receiving a speedy answer.

The telegraph wire is supported throughout its

course by props. These represent the promises of God; firm, and remaining forever unshaken: in this respect unlike those which we often see in other lines of communication. These are frequently blown down by the violence of tempests, thus breaking the line of communication; the props of the Spiritual Telegraph line, however, remain forever the same, though tempests sweep around and lightnings flash, though thunders roll, they neither bend or break, but stand upright while ceaseless ages roll!

Though we may be in the depths of affliction, the wires of the Spiritual Telegraph are still within our reach, our Heavenly Father understands every touch we make, and oftentimes when we are yet speaking, he will answer our petitions. Though we may be in the depths of poverty, and know not where to obtain our daily bread,—though our clothes may be in tatters, so as to render us unfit to appear in public, yet we have the privilege of using the telegraphic wires without money and without price.

On the telegraph lines, certain persons have privileges which are not granted to others; such as those who hold official stations, &c., who have the privilege of sending communications over the wires before those who act in a more private capacity. This is deemed necessary for the public good, as private affairs must give way to those of a public character. But those who use the Spiritual Telegraph are under no such restrictions.

He "who sits in the circle of the Heavens," can receive at one and the same moment myriads of communications from every part of his vast creation, perfectly understanding every thought and desire of all beings in all worlds. He can also at one and the same moment give as close attention to every applicant, as if there were but one among all created beings.

The dutiful son, who is in a distant country, often thinks of home, and often sends messages to those whom he loves. Thus the Christian, "whose conversation is in Heaven," will be often sending messages thither by the Spiritual Telegraph. He has communications with God the Father, Jesus Christ the Son, and with the Holy Ghost the Comforter. O blessed art of holding communion with the Father of our spirits! O the height and depth of that blessed wisdom that devised the plan, that carried it out, and "opened the kingdom of Heaven to all believers!" Render, then, O Christian, thy thankful acknowledgements to the Redeemer, Mediator, and Intercessor! Remember that even amid the busy scenes of life, you can often touch the telegraph wire, and send your communications to your Heavenly Father above, for guidance and protection. When yon lie down at night, remember that swifter than an angel's wing is the flight of a believer's petition to him who never slumbers nor sleeps.

The telegraphic current of communication is sometimes stopped or disturbed by storms, &c., in

the vicinity of the lines. So storms of human passion, unholy and opposite currents in the atmosphere will, on the Spiritual Telegraph, stop the communication between God and the soul. It is the same as "grieving the Holy Spirit of God," which we do when we sin because of his immediate presence with us. When we set up idols of earthly inclinations in our hearts, (which are properly his altar,) and bow down to serve those vicious passions, which we ought to sacrifice to his will; this must needs be in the highest degree offensive and grievous to him. "For what concord is there between the Holy Spirit and Belial? or what agreement hath the temple of God with idols?"

There is a particular frame and temper of soul, a sobriety of mind, without which we can have no communication with our Father in Heaven. It is in our power, by the assistance of the Holy Spirit, to keep our hearts in a state of preparation to receive divine communications. We must preserve our minds in a cool and serious disposition, in regulating and calming our affections, and calling in and checking the inordinate pursuits of our passions after the vanities and pleasures of this world. Carelessness and inattention to the teachings of the spirit will bring darkness into our minds, and stop our intercourse with God. There are many persons who in the main of their lives are regular in their conversation, and observe with some exactness the outward acts of religion, yet in the intervals of their duties, give equal liberty to their

thoughts, affections and discourse: they seem to adjourn the great business of salvation to the next hour of devotion. By and by a fatal lethargy overtakes them; they lose in a great measure the desire of keeping a constant communication with spiritual objects, and become almost insensible of divine convictions, and unless aroused, they will be forever cut off from communion with holy beings.

"Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man, in audience with Deity."

Dr. YOUNG.

"To the hills I lift mine eyes,
The everlasting hills:
Streaming thence in fresh supplies,
My soul the spirit feels;
Will he not his help afford?
Help, while yet I ask, is given;
God comes down; the God and Lord
Who made both earth and heaven."

C. WESLEY.

As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings. Deut. xxxii, 11. *No chastening for the present seemeth to be joyous but grievous.* Heb. xii, 11.

THE PARENT EAGLE.

The parent eagle bids her young to fly,
And far aloft their fluttering pinions try;
With seeming cruel haste she stirs their nest,
Which may no longer be a place of rest,
Then flutters o'er them, spreads her wings to fly,
And seeks to bear the little ones on high.
They learn to trust their feeble wings at length,
And soar aloft with all their parent's strength.
So oft in life, the fate that seems so hard,
Brings in the end exertion's rich reward.

It is related as a fact in the natural history of the eagle, that when the proper time has arrived for the young eaglets to leave their nests, the parent eagle so stirs it up that they cannot stay in it longer, and they are obliged to find some other

place as a resting place or shelter. They now make their first attempt to use their wings: in this they are assisted by the parent bird, who flutters over and about them; spreads out her wings, so that when the efforts of her young fail, she bears them on her own wings to a place of shelter and safety. By this means they are taught to fly and provide for themselves.

It would perhaps seem harsh and unreasonable to the young eaglets, were they capable of reasoning on the subject, to see their parent tearing to pieces the comfortable habitation in which they had so long nestled in quiet and safety. They might ask, why are we thus broken up and cast out upon the world? all these things are against us. The conduct of their parent would, at least, be unaccountable: they might even charge her with cruelty, and loudly murmur and complain at what appears a great misfortune. Could they discover the reason why these things are done, they would see that they were acts of beneficence and mercy.

In this trait of the eagle with regard to her young, we have an apt similitude of many occurrences which have taken place among communities of mankind. The land of Canaan was promised to the descendants of Abraham, and by this they were entitled to its possession. The descendants, however, during a time of famine, emigrated to Egypt, where they had many favors and privileges allotted them. A generation was born here, and

their habitation seemed secure. When the time had nearly arrived that the Israelites should take possession of the Promised Land, the Egyptians were stirred up against them, and made their lives bitter with bondage, and by a train of providential events, they were finally brought into the land promised their fathers.

At the time of the commencement of Christianity, most of the followers of Christ had collected at Jerusalem, where they were greatly prospered. They were so happy in the love and fellowship with each other, that they seemed inclined to build their tabernacles at Jerusalem, and to say, "*it is good for us to be here.*" They probably desired and expected to continue there during the remaining part of their lives. But in mercy to the world at large, and even to themselves, whose truest happiness was connected with their usefulness, a great persecution arose at the time of the death of Stephen, and the disciples were "scattered abroad, and went everywhere preaching the word." The cause of Christianity was wonderfully advanced by these means, and Christian churches were established in almost every part of the known world.

Paul, the learned apostle to the gentiles, being better qualified than his brethren to speak before kings and emperors, was driven by the force of persecution away from his countrymen, to appear before the Roman emperor. By this means the Gospel was introduced into the palace of the Cæsars. The other apostles had no rest; persecution

was stirred up against them; they had no resting place where they could abide in peace and safety; it was stirred up, and they had to flee from one city to another.

In more modern times, the history of the Puritans furnishes a remarkable instance of the truth of the similitude of the eagle stirring up her nest for the benefit of her young. After the bloody persecutions of Queen Mary, the Protestant religion gained the ascendancy in Great Britain, when Queen Elizabeth of England ascended the throne in 1558. Great was the joy among all her Protestant subjects on her accession to the throne. Many of her subjects were *Puritans*, so called for their efforts to maintain purity of worship, untrammeled by those rites and forms which they contended were contrary to the spirit of true religion. The Puritans, on the accession of Elizabeth, felt sure of her protection, and expected the remainder of their lives, to repose in peace and tranquility.

But they soon heard a voice saying, "Arise, this is not your rest." Queen Elizabeth, though a Protestant and in favor of the reformation, was of an arbitrary disposition. She took violent measures to enforce uniformity in church discipline and service. The Puritans, though holding to the same doctrines as the established church, had scruples about practising all its rites and ceremonies, and therefore refused compliance.

A storm of persecution now arose; their rest or place of abode was now figuratively stirred up.

They were subjected to severe penalties; they were compelled to collect for worship in private places, with great secrecy. Hundreds of Puritan ministers were silenced or deprived of their livings, and many were imprisoned while their families were starving. These persecutions were continued with but little abatement for about fifty years. The Puritans made many efforts to obtain toleration, but the queen and most of the bishops refused to grant them the free exercise of religious worship.

In consequence of these persecutions, many of the Puritans left their native country, passed over to Holland, and formed distinct and independent churches; but not liking their situation there, most of them emigrated to America. The stirring up and unpleasantness of the place of their abode, caused the emigration of the colony of Plymouth in 1620. These colonists in order to obtain "freedom to worship God," were thrown upon their own exertions like the young of the eagle: they sought another habitation: they went into a sav age and howling wilderness, and there deep and wide laid the foundations of civil and religious liberty.

[*The man who serves sin with a willing mind, and suffers Satan to reign over him*]

THE NATURAL MAN.

Look on this picture of the naturel heart,
Behold the Holy Spirit's dove depart;
The guardian angel weeping o'er the soul
Despising all advice and Heaven's control.
Deceit within his bosom holds its sway,
And *Pride* rejoices in her vain display,
While *Anger* growls: *Intemperance* is seen,
And foul *Licentiousness* with form unclean,
While Satan rules o'er all with dragon wings,
And o'er the scene his dark delusion flings.

The engraving annexed is a representation of the natural or carnal man, in a willing companionship with various lusts and vices in which the wicked take delight. The figure at the top is a representation of *Satan*, with dragon wings, the fallen Spirit of Light, who rules over fallen men and devils. The *Holy Spirit* is departing from him, represented by a dove who is flying away. The *Guardian Angel*, or ministering spirit is weeping at his folly in refusing to hear the voice of entreaty and wisdom. *Deceit* is found in his bosom. *Pride* shows her shining feathers; *Anger* growls, and *Licentiousness* and *Intemperance* show their unclean forms by his side.

It is thought by many divines from the tenor of several passages in the Bible that pride or self-conceit was the cause of the Devil's downfall from Heaven. Pride, in all its numerous forms, in every age and country, has ever been found congenial to the fallen nature of man. The peacock, which appears to take so much pride in spreading out and displaying his beautiful feathers, is generally held up as an emblem of those who take pride on account of their riches, honors, beautiful form or features, of their gifts and talents, or of their fine dress equipage, &c. And to such an extent has this fallen passion prevailed, that even many have been proud of their humility.

There is no passion which steals into the heart so imperceptibly, which covers itself under more disguises, or which mankind in general are more

subject to than this. It is originally founded on self-love, that inherent passion of human nature. The few advantages we possess, want only to be properly considered to convince us how little they are to be boasted of, or gloried in. The whole of our bodily perfections may be summed up in two words,—strength and beauty. As for the first, man is inferior to many of the brute creation. Besides, through a few days or even hours sickness, he becomes weak and helpless as a little child. As to beauty, which has exhausted human wit in raptures to its praise, how soon it is destroyed by sickness or age; and even in its perfection, how it is excelled by the flowers of the field! Often to its possessor it has been a fatal ornament, ruining both soul and body; even cities, armies and kingdoms.

"Pride," says a good writer, "is the high opinion that a poor little contracted soul entertains of itself, and is manifested by praising ourselves, adorning our persons, attempting to appear before others in a superior light to what we are; contempt and slander of others; envy at the excellencies that others possess; anxiety to gain applause; distress and rage when slighted; impatience of contradiction and opposition to God himself. The evil effects of pride are beyond computation. It has spread itself universally among all nations, among all characters; and as it is the first sin, as some suppose, that entered into the world, so it seems the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetous-

ness, poverty, presumption, passion, extravagance, bigotry, war, and persecution. In fact there is hardly an evil perpetrated but what pride is connected with it in a proximate or remote sense."

Anger and *Ill-will* are represented by a growling wild beast, such as lion, tiger, or leopard, at the left of the man seen in the picture. It is the fiercest of passions, and under its influence man rages like a wild beast of the most savage kind. The distinction of father, mother, brother, sister, friend, and every tender tie of humanity are lost when it rages; and it tempts men in an instant to commit such enormities, that an age of repentance is not sufficient to atone for the mischief it has occasioned.

Anger is a raging fever of the mind, and is a species of madness or insanity; indeed they are so much alike that sometimes it is difficult to distinguish the difference between them, and their effects are equally fatal. In short, anger is such a vice or passion that it makes human beings resemble demons rather than men. A passionate temper renders a man unfit for advice, deprives him in a great measure of his reason, robs him of all that is great and noble in his nature, destroys friendship, changes justice into cruelty, and turns order into confusion. It is stated that beasts of the fiercer kind are enraged when they behold their own image in a glass, or by the side of still water. The instinct of these creatures impels them at once to attack an animal which possesses a shape like

themselves. If angry and passionate men could have a full and just view of themselves in all their deformity, they must hate themselves and make war with their own image.

Deceit is often represented by a serpent, as Satan, the grand enemy of God and mankind, assumed that form when he deceived our first parents in the garden of Eden. In the engraving, the serpent is seen in the bosom of the unregenerate man, as his heart is represented in scripture as being "deceitful above all things," that is, in the highest degree above all that we can conceive. So deceitful that the generality of mankind are continually deceiving both themselves and others. How strangely do they deceive themselves; not knowing either their own tempers or characters; imagining themselves to be abundantly wiser and better than they are.

A deviation from truth is equally natural to all the children of men. One said in his haste, "all men are liars," but we may say upon cool reflection, all natural men will, upon a close temptation, vary from or disguise the truth. If they do not offend against veracity, if they do not say what is directly false, yet they often offend against simplicity. They use art; they hang out false colors; they practice deceit or dissimulation.

Licentiousness is represented by the goat, an unclean, impure, and in many respects a disagreeable animal. *Intemperance* and *Gluttony* by the hog. Both of these are seen at the right hand of

the natural man, and both are his chosen companions. By these vices the unregenerate man reduces himself to the level with the most unclean and filthy of the animal creation. The libertine, the sensualist, the licentious man, is one of the lowest characters. To obtain his ends he must be a liar, a reprobate, and, in short, a villian, that often breaks all the commands of God before he can obtain the object he is in pursuit of. He does not rush to destruction alone, but like his great original, drags others along with him to perdition. The apostle, in speaking of this vice, says it is a sin committed against the body. Though sin of every species has a tendency to destroy life, yet none are so mortal as that to which the apostle refers, as it strikes directly at the foundation of the constitution. It would be easy to show that licentiousness, intemperance, &c., lead directly, even with respect to the body, to certain death.

With regard to the vice of intemperance or drunkenness, the latter part of the 23d chapter of Proverbs contains a forcible description of its effects. The writer describes him who "tarries long at the wine" as one "that lieth down in the midst of the sea, or he that lieth on the top of a mast." That is: "thou wilt sottishly run thyself into the extremest hazards without any apprehension of danger; being no more able to direct thy course than a pilot who slumbers when the ship is tossed in the midst of the sea; no more able to take notice of the perils thou art in, than he who falls asleep where he was set to keep watch."

The writer of the book of Proverbs goes on in his description: "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again." There is great beauty and energy in the conciseness of the original. What is rendered "I was not sick," some commentators say should be rendered "I was not sensible of it." The next clause should be, "They have mocked me, and I knew it not." How striking and instructive a portrait is this of the stupid insensibility of a drunkard! Mr. Prior in his Solomon, has well expressed it in the following lines. There are, says he,

> .....yet unnumbered ills that lie unseen
> In the pernicious draught: the word obscene
> Or harsh, (which once elanced must ever fly
> Irrevocable;) the too prompt reply,
> Seed of severe distrust and fierce debate,
> What we would shun, and what we ought to hate.
> Add too, the blood impoverished, and the course
> Of health suppressed by wine's continued force.
> Unhappy man! whom sorrow thus and rage,
> To different ills alternately engage!
> Who drinks, alas! but to forget, nor sees
> That melancholy sloth, severe disease,
> Memory confused and interrupted thought,
> Death's harbingers, lie latent in the draught,
> And in the flowers that wreathe the sparkling bowl
> Fell adders hiss and poisonous serpents roll."

[*The sinner convicted of breaking God's law, is alarmed: he casts off his sins and endeavors to flee from the wrath to come.*]

THE AWAKENED SINNER.

The sinner wakened to his state of sin,
With penitence another life would now begin.
Pride lowers her plumage and would fain depart,
Deceit and *Anger* leave the contrite heart,
Licentiousness and all its kindred train,
Now o'er his nature may no longer reign;
Satan himself must now his sceptre yield,
And vanquished and reluctant leaves the field,
While the pure Spirit, bringing heavenly love,
Broods o'er the penitent, a spotless dove.

The sinner, by the light of the Divine Spirit sees that he has broken all the commandments of God: the angel of justice lifts the sword against him: alarmed, he leaves off his connection with various sins, and they are departing from him. *Pride* lowers her plumage, *Deceit* and *Anger* he no longer harbors, *Licentiousness*, *Intemperance*, and other vices he casts off. While thus exercising repentance, the sacred influence of the *Divine Spirit* descends upon him, while *Satan* the Prince of Darkness, finding he can no longer control his mind, is departing from the scene.

By some providential occurrence, or by his word applied with the demonstration of his spirit, God touches the heart of him who is passing along, secure in his sins, unconcerned as to what will befall him in a future world. Light breaks in upon his mind, and the inward, spiritual meaning of the divine or moral law of God begins to flash upon him. He perceives that "the commandment is exceeding broad," and that "nothing is hid from the light thereof." He is convinced that every part of it relates, not barely to outward sin or obedience, but to what passes in the secret recesses of the heart, which no eye but God's can penetrate.

The truly convicted sinner not only hears "Thou shalt not kill," according to the letter of the law, but also hears God speak in thunder tones, "He that hateth his brother is a murderer." If the law says "thou shalt not commit adultery," the voice of the Lord sounds in his ears, "He that looketh

upon a woman to lust after her, hath committed adultery with her already in his heart." And thus at every point he feels the word of God, "quick and powerful, sharper than a two-edged sword." It "pierces even to the dividing asunder of his soul and spirit, his joints and marrow." And so much the more because he is conscious to *himself* of having neglected so great salvation; of having trodden under foot the Son of God, who would have saved him from his sins, and counted the blood of the covenant an unholy, a common unsanctifying thing.

As the convicted sinner knows "all things are naked and open to the eyes of him with whom we have to do," so he sees himself naked, stripped of the fig-leaves which he had sewed together, of all his poor pretences to religion and virtue, and his wretched excuses for sinning against God. His heart is laid bare, and he sees it is all sin, "deceitful above all things and desperately wicked;" he feels that he is corrupt and abominable; he feels that he deserves to be cast off from God forever: he feels that the wages of sin is death without redemption.

The delusive rest and false peace of the sinner, are ended by the proper discovery of the broken law. Pleasures once loved, delight him no more. He feels the anguish of a wounded spirit. He finds that sin let loose upon the soul, (whether it be pride, anger, or evil desire; whether self-will, malice, envy, revenge, or any other,) brings misery.

He feels sorrow of heart for blessings he has lost, and the curse which has come upon him; remorse for having thus destroyed himself, and despised God's mercies; fear, from a lively sense of the wrath of God, and the consequences of his wrath, of the punishment which he has justly deserved, and which he sees hanging over his head; fear of death, as being to him the gate of death eternal; fear of the devil, the executioner of the wrath and righteous vengeance of God; fear of men, who if they were able to kill his body, would thereby plunge both body and soul into hell; fear, sometimes arising to such a height, that the poor guilty soul is terrified with everything, with nothing, with shades, with a leaf shaken by the wind. Sometimes it may approach to the brink of despair, causing him to cry out like one of old, "The spirit of a man may sustain his infirmities, but a wounded spirit who can bear?"

The ordinary method of the spirit of God is to convict sinners by the law, for by it "is the knowledge of sin." It is more especially this part of the word of God which is quick and powerful, full of life and energy, "and sharper than any two-edged sword." This in the hand of God, and of those whom he has sent, pierces through the folds of a deceitful heart, and "divides asunder even the soul and the spirit." By this the sinner is discovered to himself, and he sees that he is "wretched, and poor, and miserable, and blind, and naked. The law, which he has broken, flashes conviction on

every side,—his mouth is stopped, and he stands guilty before God.

The sinner who is properly convicted of his transgressions, forsakes, or endeavors to put away all his sinful associations and companions. Instead of pride there is now humility. He has been in the habit of thinking much of himself, of his natural or acquired abilities; his sins, or rather foibles as he calls them, he thinks are not of much moment, his good deeds far overbalancing them, and he may even scorn to ask any favors either of God or man. But now in the light of the divine law, he sees that he is a wretch, undone, unless God has mercy on him, and instead of priding himself on account of his good deeds, he loathes and abhors himself on account of his sins, in dust and ashes, crying out, "God be merciful to me a sinner."

Formerly deceit nestled in his bosom, deceiving himself and those about him, thinking himself to be something when he was nothing; saying "peace, peace," when God says there is no peace. This serpent error now departs, while the light of the Divine Spirit is upon him. Anger, malice, revenge, and other hateful passions in which he formerly indulged, he puts from him, and wishes from his heart that God would create a new spirit within; love to his fellow men, and love and forgiveness for his enemies. Intemperance, licentiousness, and other beastly vices he discards, and shuns the very appearance of evil.

[*The sinner is pardoned by the blood of the Cross.—Faith, Hope, and Peace are his companions.—The influence of the Divine Spirit descends upon him.*]

THE PARDONED SINNER.

Behold the pardoned sinner with a band
Of forms angelic, grouped on either hand.
Faith clasps the cross, and to the brightening skies,
Waiting the promise, lifts expectant eyes.
There smiling, radiant Hope her anchor bears,
And Peace, the olive branch, her emblem, wears,
While o'er them softly broods the Heavenly Dove,
Emblem of peace, and purity, and love.
Faith, Hope and Love, best boons to mortals given,
To brighten earth, and smooth the path to Heaven.

THE sinner, after being weighed down by a sense of his sins and transgressions, despairs of any help or relief, except from God. He hears of salvation by Jesus Christ. Faith springs up within that God will pardon and deliver him, if he will forsake his sins. Looking at the cross of Christ his soul is melted in contrition, the burden of sin is removed, he feels his sins are forgiven, the hope of present and eternal salvation springs up in his soul. These two Christian graces are represented in the engraving by two female figures; *Faith* stands at the right hand of the pardoned sinner, embracing the cross, with her eyes lifted upward; *Hope*, with her anchor, is at his left; *Peace*, with her olive branch, follows her heavenly companions Faith and Hope. The Dove, an emblem of the Holy Spirit, is seen above.

Dr. Scott, in commenting on the Pilgrim's Progress, where Christian loses his burden when he came up with the cross, says: "Divine illumination, in many respects tends to quicken the believer's hopes and fears, and to increase his earnestness and diligence; but nothing can finally relieve him from his burden except the clear discovery of the nature and glory of redemption. With more general views on the subject, and an implicit reliance on the mercy of God through Jesus Christ, the humblest sinner enters the way of life. * * * When in this divine light, the soul contemplates the Redeemer's cross, and discerns more clearly his love to lost sinners in dying for them; the mo-

tive and efficacy of his intense sufferings; the glory of the divine perfections harmoniously displayed in this surprising expedient for saving the lost; the honor of the divine law and government, and the evil and desert of sin most emphatically proclaimed, even in pardoning transgressors, and reconciling enemies; and the perfect freeness and efficacy of this salvation;—then 'his conscience is purged from dead works to serve the living God,' by a simple reliance on the atoning blood of Emmanuel."

The plain scriptural notion of justification, is the *pardon* and forgiveness of the sinner. God the Father, for the sake of the redemption made by the blood of his son, he "showeth forth his righteousness [or mercy] by the remission of sins that are past." Paul declares "Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin." To him who is forgiven, God will not impute sin to his condemnation. He will not condemn him on that account, either in this world, or in that which is to come. His sins, all his past sins, in thought, word, and deed, are covered, are blotted out, shall not be remembered or mentioned against him, any more than if they had not been. God will not inflict on the sinner what he deserved to suffer, because the son of his love hath suffered for him.

Christian faith, through which the sinner is pardoned, is not only an assent to the whole gospel of

Christ, but also a full reliance on the blood of Christ; a trust in the merits of his life, death, and resurrection, a reliance on him as our atonement, and our life as given for us, and living in us. It is a confidence which a man hath in God, that through the merits of Christ, his sins are forgiven, and he reconciled to the favor of God. The best guide of the blind, and the surest light of them that are in darkness, the most powerful instructor of the foolish, is faith. But it must be such a faith as is mighty through God to the pulling down of strong-holds, "to the overturning all the prejudices of corrupt reason, all the false maxims revered among men, all evil customs and habits, all that wisdom of the world, which is foolishness with God; as casting down imaginations, [reasonings,] and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

Those that have the true faith, have strong consolation through *Hope*. The Spirit beareth witness in their hearts that they are the children of God. It is the same Spirit who works in them that clear and cheerful confidence that their heart is upright towards God; that good assurance that they now do through his grace, the things that are acceptable in his sight; that they are now in the path which leadeth to life, and shall, by the mercy of God, endure therein to the end. It is he who giveth them a lively expectation of receiving all good things from God; a joyous prospect of that

crown of glory, which is reserved in heaven for them. By this anchor, a Christian is kept steady in the midst of this troublesome world, and preserved from striking on either of those fatal rocks, presumption or despair.

"Every one," saith St. John, "who hath this hope, purifyeth himself, even as he is pure." It is his daily care, by the grace of God in Christ, and through the blood of the covenant, to purge the inmost recesses of his soul from the lusts that before possessed and defiled it; from uncleanness, and envy, and malice, and wrath; from every passion and temper that is after the flesh, that either springs from or cherishes his native corruption, as well knowing, that he whose very body is the temple of God, ought to admit nothing into it common or unclean, and that holiness becometh the house forever, where the Spirit of holiness designs to dwell.

"The peace of God," which God can only give, and the world cannot take away; the peace which "passeth all understanding," all (barely) rational conception; being a supernatural sensation, a divine taste of "the powers of the world to come," such as the natural world knoweth not, how wise soever in the things of this world, nor indeed can he know it in his present state, "because it is spiritually discerned." It is a peace that banishes doubt, all painful uncertainty; the Spirit of God bearing witness with the spirit of a Christian that he is a child of God. And it vanquishes fear, all

such fear as has torment; the fear of the wrath of God; the fear of hell; the fear of the devil; and in particular, the fear of death; he that hath the peace of God, desireth that it were the will of God "to depart and be with Christ."

Whenever the peace of God is fixed in the soul, there is also "joy in the Holy Ghost." Joy wrought in the heart by the Holy Ghost, by the ever blessed Spirit of God. He that worketh in us that calm, humble rejoicing in God through Jesus Christ, "by whom we now have received the atonement, the reconciliatian with God, that enables us boldly to confirm the truth of the Psalmist's declaration, "blessed is the man [or rather happy] whose unrighteousness is forgiven, and whose sin is covered." He it is that inspires the Christian soul with that ever solid joy which arises from a consideration that he is a child of God, and gives him to "rejoice with joy unspeakable, in the hope of the glory of God;" hope both of the glorious image of God, which is in part, and shall be in full "revealed in him," and of that crown of glory that shall not fade away, reserved in heaven for him.

[*The Christian filled with the influence of the Spirit, adds to his faith, virtue, &c. Sins of various kinds, personified by unclean animals, lie dead at his feet.*]

THE SANCTIFIED CHRISTIAN.

Behold, in life the Christian sanctified,
Strengthened by faith, by fiery trials tried,
He dreads no more temptation's fearful night,
He walks at liberty in God's own light;
He walks with Faith, who with her heavenly ray
Sustains his soul, and brightens all the way;
He walks with knowledge, heavenly wisdom true
Inspires his courage, brings his foes to view.

He lives with Godliness, inspiring fear,
A filial fear of God, and love sincere,
Brotherly kindness unto all he shows,
And charity, forgiving all his foes.

The sanctified christian walks at liberty in the keeping of God's commandments, the influence of the Divine spirit is shed abroad upon him, and he adds to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness; and to Godliness, brotherly kindness; and to brotherly kindness, charity." Having the love of Christ within, the true christian overcomes the evil passions by which he is beset; indeed they lie dead at his feet.

The Sanctified Christian has that Faith which has led him to embrace the whole Gospel of Jesus Christ, and has that *virtue* or courage and fortitude which enables him to profess Christ before men, even in times of fiery persecution, and at the hazard of life itself. He has *knowledge*, that true wisdom by which his faith is increased and his courage directed, preserving it from degenerating into rashness. The knowledge or wisdom he receives immediately from above in answer to prayer, for if he lacks wisdom, God has promised to give it to him. The Christian is temperate in all things, and makes a proper and limited use of all earthly enjoyments, keeping every sense under proper restraint, and never suffering the animal part to subjugate the rational; he bears all trials and difficul-

ties with an even mind, enduring in all, and persevering through all.

The true Christian has *Godliness*, or piety towards God, a deep reverential fear; not only worshiping God with every becoming outward act, but adoring, loving, and magnifying Him in the heart; worshiping Him in spirit and truth. He feels a spirit of Love towards fellow men, especially a spirit of *brotherly kindness*, to all of Christ's flock of whatever name, feeling a spirit of union as a member of the same heavenly family. He has *Charity*, love to the whole human race, even to persecutors. True religion is neither selfish nor insulated; it rejoices with those that rejoice, and weeps with those that weep. Possessed of these graces, the Christian is rendered active in all Christian duties, and is faithful in every good word and work.

"But he that lacketh these things," says the Apostle, "is blind and cannot see afar off, and hath forgotten that he was purged from his sins." "He, whether Jew or Gentile," says a celebrated commentator, "who professes to have *Faith* in God, and has not added to that faith, fortitude, knowledge, temperance, patience, godliness, brotherly kindness, and universal love is blind; his understanding is darkened, and cannot see afar off *

* * shutting his eyes against the light, winking, not able to look truth in the face, nor to behold that God whom he once knew was reconciled, to him, and thus it appears that he is wilfully blind

and hath forgotten he was purged from his old sins, has at last, through his non-improvement of the grace he has received from God, his faith ceasing to work by love, lost the evidence of things not seen, for having grieved the Holy Spirit by not showing forth the virtues of him who called him into his marvelous light * * * darkness and hardness having taken the place of light and filial confidence, he calls his former experience into doubt, and questions whether he has not put enthusiasm in the place of religion. By these means his hardness and darkness increase, his memory becomes indistinct and confused, till at length he forgets the work of God on his soul!

The Apostle exhorts his brethren to "give diligence to make your calling and election sure; for if ye do these things ye shall never fail." By which it appears that if the Christian is careful and diligent to work out his salvation by adding to his faith, virtue, &c., he will never stumble or fall. "He who does not by good works confirm his calling and election, will soon have neither; although no good works ever did purchase, or ever can purchase the kingdom of God; yet no soul can expect to see God who has them not. But if you give diligence and do not fall, an abundant, free and honorable and triumphant entrance shall be ministered into the everlasting kingdom of our Lord and Savior Jesus Christ.

"Sanctification, that work of God's grace, by which we are renewed after the image of God,

set apart for his service and enabled to die unto sin and live unto righteousness ; it must be carefully considered in a two fold light. 1. As an inestimable privilege granted us from God, and 2d, as an all comprehensive duty required of us by his holy word. It is distinguished from justification thus: justification changeth our state in law before God as a judge; sanctification changeth our heart and life before him as our Father, justification precedes, and sanctification follows as the fruit and evidence of it."

Justification removes the guilt of sin ; sanctification conforms us to his image. Sanctification is a divine and progressive work. It is an internal work, not consisting in external profession or bare morality; it is a necessary work as to the evidence of our state, the honor of our characters, the usefulness of our lives, the happiness of our minds, and the enjoyment of God's presence in a future world. The sanctified Christian has a holy reverence, earnest regard, and patient submission to the will of God. Hence Archbishop Usher said of it, "Sanctification is nothing less than for a man to be brought to an entire resignation to his will, to the will of God, and to live in the offering up of his soul continually in the flames of love and as a whole burnt offering to Christ."

The doctrine of Sanctification or Christian Perfection has been a subject of some controversy in the Christian world, some asserting, others denying the doctrine of Christian Perfection, much of it,

however, has been a controversy about words. Mr. Wesley, perhaps one of the strongest advocates of Christian Sanctification or perfection, says in his sermon on Perfection, when speaking of the perfection of angels, "it is not possible for man whose understanding is darkened, to whom mistake is natural as ignorance, who cannot think at all, but by the mediation of organs which are weakened and depraved, to apprehend things distinctly, and to judge truly of them. * * * In consequence hereof his affections depending on his understanding, are variously disordered. * * * It follows that no man, while in the body, can possibly attain to angelic perfection."

"Neither can any man while he is in a corruptible body, attain to Adamic perfection. Adam before his fall, was undoubtedly as pure, as free from sin, as ever the holy angels. In like manner his understanding was as clear as their's, and his affections as regular. * * But since man rebelled against his God, the case is widely different. * * The highest perfection which man can attain while the soul dwells in the body, does not exclude ignorance and error, and a thousand other infirmities. A thousand infirmities will attend my spirit, till it returns to God who gave it. And, in numberless instances, it comes short of doing the will of God as Adam did in Paradise, hence the best of men may say from the heart

"Every moment, Lord, I need
The merit of thy death;"

For the innumerable violations of the Adamic, as well as the angelic law. * * "Love is [now] the fulfilling of the law" which is given to fallen man. This is now, with respect to us, "the perfect law. But even against through the present weakness of our understanding, we are continually liable to transgress. Therefore every man living needs the blood of the atonement, or he could not stand before God."

The Apostle Paul may be considered as an eminent example of a sanctified Christian. As far as we can discover he appears to have done his whole duty after his conversion. Near the close of his life he says, "I have fought a good fight, I have finished my course, I have kept my faith," as if he had said in allusion to the Grecian games, I have struggled hard and have overcome, I have started for the prize, and have come up to goal, out stripping all my competitors and have gained the prize. I have kept the rules of the spiritual combat and race, and thus having contended lawfully and conquered in each exercise, I expect the prize." All these assertions of St. Paul we are bound to believe as strictly true.

* ....*Walketh in darkness and knoweth not whither he goeth,* 1 John II. 11. *Lead me to the Rock that is higher than I,* Ps. 61, 2. *In thy light shall we see light,* Ps. 36, 9.

SUNLIGHT AND DARKNESS.

See the two travellers, above, below ;—
One safely walks in sunlight's radiant glow,
He mounts the upland path, and brightly rise
New scenes of beauty, to his raptured eyes.
Fair cities, villages, and smiling fields
With flocks and herds, the glowing landscape yields,
And onward still, through light he takes his way
To the broad sunshine of eternal day.
While he who walks below, nor seeks the light,
Dwells in the gloom and shadows of the night,
With fogs above, and pitfalls sunk around.

He gropes along o'er sloughs and miry ground,
Heeds not the call that bids him seek the way
That leads to sunlight and eternal day,
Where walk God's children, living in the light,
But blind and wilful, perishes in night.

Here are two travelers, one standing on elevated ground, the other in the marsh or swamp below. The one on the elevated ground is in the sunlight, by which he beholds the fair face of nature which rejoices every where in the bright beams of day. The traveler, who, it may be, has been now just emerged from some dark and lonesome valley, is filled with delight as he views the prospect before him. In one direction he beholds the splendid city; on the other, the beautiful villages, the flocks and herds dotting the landscape, with the green forest, the waving fields of grass and flowers,—on the ground below is seen another traveler, who is enclosed in a fog or cloud so dense that the sunlight is in a great measure excluded. He traverses about in the midst of bogs and miry swamps; he is bewildered, and knows not in what direction he is going.

The same sun shines above both, but the last named traveler chooses to pursue his own way in the low grounds, which he has traversed ever since his first recollection. He has been invited to take another course, and travel up into the highlands where he can find a better country, where the light of the sun is not obscured, and where he will find firm and steady footing. He turns a deaf ear to all advice and entreaty, he pursues his chosen

way, he wanders and stumbles amid bogs and miry places, and finding no sure footing, finally perishes in darkness amid the stagnant waters.

The sunlight may represent the light of God's truth, and the sun, Deity itself. "God is Light," says an inspired writer, "and in him is no darkness at all." He is the source of all knowledge, wisdom, holiness and happiness, and having no darkness he has no ignorance, no imperfection, no sinfulness, no misery, LIGHT is the purest, the subtile, the most useful, the most diffusive of all God's creatures, and is therefore a good emblem of the truth, perfection, purity and goodnes of the Divine Being.

"God is to the human soul," says a celebrated writer, "what the sun is to the natural world; without which terror and death would prevail." Without an indwelling God, what is religion? Without his all-penetrating and diffusive light, what is the soul of man? Religion would be an empty science, a dead letter, a system unauthorized, and uninfluencing, and the soul a trackless wilderness, a howling waste full of evil, of terror, and dismay, and ever racked with realizing anticipations of future, successive and permanent misery.

The soul that lives and moves in the light of God's countenance is truly in an elevated position. While others are grovelling in the darkness of sin and error, he looks upward and around him, his vision is extended, he beholds the goodness of God about him. By an eye of Faith, he sees the New

Jerusalem the City of God, the fair fields of Paradise, the Tree of Life, whose leaves are for the healing of the nations, and the mansions of the blessed.

Darkness is the absence of light and may well signify ignorance, sin and misery. Even in heathen nations, who are without the written revelation of God, assign to the wicked after death a region of darkness in which they roam about unhappy forever, while the righteous live and move in the bright sunshine of an eternal day. It is stated that the wicked love darkness because their deeds are evil, like the beasts of prey who hate the sunlight, but when the shades of night appear they creep forth from their dens to ravage and destroy.

"Happy for the world," says an elegant writer, "were these the only destroyers that walk in darkness. But alas! there are savages in human shape, who muffled in shades, infest the abodes of civilized life. The sons of violence make choice of this season to perpetrate the most outrageous acts ot wrong and robbery. The *adulterer* waiteth for twilight, and baser than the villain on the highway, betrays the honor of his bosom friend. Now faction forms her close cabals, and whispers her traitorous insinuations. Now rebellion plants the accursed plots, and prepares the train to blow the nation to ruin. Now crimes which hide their odious heads in the day, haunt the seats of society, and stalk through the gloom with audacious front." Now the wretched creatures who infest our popu-

lous places crawl from their lurking places to wallow in sin and spread contagion and death during the shades of darkness.

He that walks in the darkness of sin, knoweth not whither he goeth, for that darkness hath blinded his eyes. Being in the quagmire, even that which seems firm earth trembles beneath him. He is deceived, when about to put his foot on what seems a firm foundation, it sinks beneath his feet, he gets deeper in the mire, and unless God interposes he will sink to rise no more.

Almost all forms of false religion thrive most when enveloped in darkness and obscurity. The *mysteries*, or the secret rites of the pagan religion were carefully concealed from the knowledge of the vulgar or common people. They are supposed to have originated in Egypt, perhaps the oldest country in the world, and the native land of idolatry. In this nation their kings were engrafted into the priesthood, a body of men who ruled predominant. They possessed a third part of the land of Egypt. The sacredotal office was confined to one tribe, and was transmitted from father to son. All the orientals, but especially the Egyptians, delighted in dark and allegorical doctrines, every maxim of morality, every tenent of theology and philosophy was wrapt up in a veil of darkness and obscurity.

The religion of the ancient Europeans was that of Druidism. Their priests who were called *Druids* had the greatest influence over the minds of the

people. They had no temples, but they worshiped their Gods in the same dark consecrated grove in which the common people were not allowed to enter. Their chief sacrifices were human victims, supposed to have been prisoners of war.

In more modern times the leaders of a certain system of faith have mostly chosen to conceal many of their movements amid clouds of obscurity and darkness.—A new Revelation, or superior light is now given if we are to credit the testimony which is given by many in our day. Communications direct from the spiritual world are said to be given. But in order to receive them we must enter into literal darkness, and by listening to feeble rappings, we are to spell out truth.

How different from all these clouds and mists of obscurity and darkness, is the sunlight of God's truth. All as far as can be, is open and plain, no concealment nor disguise. It commends itself to the conscience of every one in the sight of God. It lights up this dark world, the dark shadowy gloom of night is dispelled, the terror of death is taken away, a prospect of a bright future is opened before him, and he may say with the poet—

"And darkness and doubt, are now flying away,
No longer I r am in conjecture forlorn,
So breaks on the traveler, faint, and astray
The bright and balmy effulgence of morn.
See truth, love and mercy, in triumph descending,
And nature all glowing in Eden's fair bloom!
On the cold cheek of death, smiles and roses are blending
And beauty immortal awakes from the tomb."

Just balances shall ye have, Lev. xix, 36. *Of whose hand have I received any bribe?* Sam xii 3. *Remove violence and execute judgment and Justice* Ezk. xlv. 9.

JUSTICE.

Justice aloft, an even balance bears,
With naked sword she no offender spares,
No splendors bright can blind her honest sight,
No tempting bribes can lure her from the right.
When heaven-born Justice, spreads o'er earth her sway,
The wicked hide in that auspicious day,
Justice divine, the attribute of Heaven,
Tempered with mercy now to mortals given.

Justice is usually represented by a female figure having a pair of balances in one hand and a sword in the other. In the engraving annexed, she is depicted as trampling under her feet a person who is holding up a bag of gold to attract her attention

and favor. The pair of scales which the female holds up in her right hand shows that justice carefully *weighs* both sides of a cause. It is her office to punish crimes, therefore she wears a sword. She is not to be bought, therefore she tramples under her feet him who would offer her a *bribe*.

Justice is an attribute of Deity, and it is that perfection whereby he is infinitely righteous and just, both in himself and in all his proceedings with his creatures. It has been defined thus: "the ardent, inclination of his will to prescribe equal laws as the supreme governor, and to dispense equal rewards and punishments." Among men, Justice may be defined that virtue which impels to give every person what is his due, and comprehends the practice of every virtue which reason prescribes, or society should expect; our duty to our Maker, to each other, and to ourselves, is fully answered, if we give them what we owe them.

Justice has been held in esteem among all nations, and many examples of this virtue has been handed down to us on the page of history. Alexander Severus, one of the Roman emperors, was distinguished for his love of justice. In his military expeditions he visited the tents of his soldiers himself, to ascertain if any of them were absent. If he found that they had left the camp only to plunder, he inflicted punishment upon them for their rapacity and concluded his reprimands by asking them "if they would like to be plundered in the same manner?" It was likewise his custom,

whenever he punished an officer, either military or civil, to address the sufferer either in person or by the officer who was to see the sentence executed, with this equitable caution: "*Do nothing to another which you would be unwilling should be done to yourself.*" For this golden rule, which he borrowed from the Christians, he had such an uncommon veneration, that he ordered it to be engraved in large capitals over the gate of his palace, and on the doors of many other public buildings.

Themistocles once declared in a full assembly of the people, that he had a project of the greatest public utility, but its success depended on secrecy, and he desired that they would appoint a person to whom the secret could be confided. Aristides, surnamed "the Just," was the person fixed upon for that purpose, as the whole assembly confided in his prudence and honesty. Themistocles, therefore, having taken him aside, informed him that that the project he had conceived, was to burn the fleet of the Grecian States which then lay in a neighboring port; adding, that by this means, Athens would become absolute mistress of the sea, and the umpire of all Greece. After this explanation, Aristides returned to the assembly and informed them that if they carried out the project of Themistocles they would obtain the supreme power, but at the same time nothing could be more unjust or dishonorable. To their lasting honor the people unanimously voted that the project should be abandoned.

Zulcucus, law-giver of the Locrians, made a law that adultery should be punished with the loss of both the offender's eyes; and it fell out so unhappily, that his own son was the first to commit that crime, and that he might at once express the tenderness of a father, and the uprightness of the judge, he caused one of his son's eyes to be put out and one of his own. Philip of Macedon, being urged to interpose his credit and authority with the judges, in behalf of one of his attendants whose reputation it was said, would be totally ruined by a regular course of justice, "very probably," replied the King; "but of the two, I had rather he should ruin *his* reputation than I *mine*."

One of the most remarkable instances of impartial justice on record, was exhibited by Brutus, the Roman Consul. Rome at that time being a Republic, was governed by Consuls, a conspiracy was formed by Tarquin among the young nobility, whose object was to place him on the throne. This plot was discovered, and the brave and patriotic Brutus had the mortification and unhappiness to discover that two of his sons were ringleaders in this conspiracy. His office was such that he was compelled to sit in judgment upon them, and while in this deeply interesting scene, all the spectators were in tears, he condemned them to be beheaded in his presence. The most powerful feelings of natural affection were overruled by a sense of his duty as an impartial judge. "He ceased to be a father," says an ancient author, "that he might ex-

ecute the duties of a consul, and chose to live childless, rather than to neglect the public punishment of a crime."

About the beginning of the present century, one of the West India Islands, although under professed christian rulers, yet was so badly governed that murder and assassinations were of frequent occurrence. During the revolutions of this period, this island was taken by the British troops. At the time of taking possession, British law was proclaimed thoroughout the Island, the British commander giving due notice that the laws would be enforced, and that every murderer would assuredly be punished with death.

Soon afterwards a sailor or soldier in a drunken affray on the Island, was stabbed to the heart by a woman.——This coming to the knowledge of the commander, he immediately sent a file of men to arrest the murderer, who according to the customs of the place, claimed and expected priestly protection in defying the law. The commander of the troops, who also was governor and magistrate, immediately ordered a larger force to make the arrest and gave the populace to understand that the whole force on the island if necessary would be employed to enforce the law. She was brought before the Governor and tried on the spot for murder. She still remained contumacious and expected to escape punishment. The Governor fixing his eye upon the arrogant woman, at the same time pointing up to the sun then past the

meridian, and exclaimed with a loud voice: "Prisoner, do you see yonder sun? I take my oath before God *you shall never see it set!*" True to the letter, the unhappy woman suffered the penalty of the law before the setting of the sun. Such a summary execution of Justice inspired such a salutary terror to evil doers, that no more murders were committed while the British had possession of the Island.

The peace of society dependeth on justice; the happiness of individuals, on the safe enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them right.

Cast not an evil eye on the goods of thy neighbor; let whatsoever is his property be sacred from thy touch.

Let not temptation allure, nor any provocation excite thee to lift up thy hand to the hazard of his life

Defame him not in his character; bear not false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O, tempt not to sin.

In thy dealings with men, be impartial and just; and do unto them as thou wouldst they do unto thee.

Bt faithful to thy trust, and deceive not the man that relieth upon thee; be assured it is less evil in the sight of God to steal than to betray.

Oppress not the poor, and defraud not of his hire the laboring man.

When thou sellest for gain, hear the whisperings of conscience, and be satisfied with moderation; nor from the ignorance of the buyer, make advantage to thyself.

Pay the debts which thou owest; for he who gave thee credit relied upon thy honor; and to withhold from him his due, is both mean and unjust.

Finally, O son of society! examine thy heart; call remembrance to thine aid; and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power."

Economy of Human Life.

The Lord knoweth how to deliver. 2. Pet. 2. 9. *He sent from above, he took me out of many waters.* Ps. 18. 16.

THE UNEXPECTED DELIVERER.

Lost overboard upon the angry wave,
No human hand is near, the wretch to save,
Fainter and fainter grows his parting breath,
Each struggle only brings him nearer death,
When lo! the Albatross upon her way,
Pauses with sudden swoop, to seize her prey.
Dips in the foaming sea, her dusky wings,
With sudden unexpected hope he clings,
Upborne by these he floats upon the waves
Till some kind hand extends relief, and saves,
O'erwhelmed in Life's dark sea, when hope departs,
Some unexpected help ,new life imparts;
Floats downward like the bird on rapid wing,
To which in joy, the sinking soul may cling.

The engraving represents a man in the ocean clinging to the Albatross, who endeavouring to fly from him bears him up above the mighty waters, thus saving him from certain death. This, (although a most extraordinary circumstance,) appears to be well authenticated. It took place in the following manner. While a division of the 83d, British regiment, was on its way to India, being at the time a short distance east of the Cape of Good Hope, one of the men was severely flogged for some slight offense ; maddened at the punishment, the poor fellow was no sooner released, than in the sight of all his comrades and the ship's crew, he sprang overboard.

At this time there was a high sea running, and as the man swept on astern, all hope of saving him seemed to be gone. Relief, however, came from a quarter totally unexpected. During the delay incident on lowering a boat, and while the crowd on the deck were watching the form of the soldier struggling with the boiling waves, and growing every moment less distinct, a large *Albatross*, such as are always found in those latitudes, coming like magic, with an almost imperceptible motion, approached and made a swoop at the man, who, in the agonies of the death struggle seized it, and held it firmly in his grasp, and by this means kept afloat until assistance was rendered from the vessel.

But for the assistance thus almost miraculously rendered, no power on earth could have saved the

soldier, as in consequence of the tremendous sea running, a long time elapsed before the boat could be manned and got down. All this time the man was clinging to the bird whose flutterings and struggles to escape bore him up. Who after this should despair? A raging sea,—a drowning man,—an Albatross; what eye could see safety under such circumstances; or who will dare to call this chance? Is it not rather a lesson intended to stimulate faith and hope, and teach us never to despair, since in the darkest moment, when the waves dash, and the winds roar, and the mighty waters seem closing over our heads, "there may be an albatross near?"

"It has been remarked," says Mr. Buck in his anecdotes, "that he who duly observes Divine providences, shall never want providences to observe; and certainly becomes us as rational creatures, and true christians, to contemplate the consumate wisdom and unbounded goodness of God in the various events which transpire. It is true that there are many difficult texts in the Book of Providence which we cannot easily elucidate; but even what we at present see, hear and know, should lead us to admire Him who ordereth all things after the council of his own will; and to wait with patience till the day shall arrive when we shall be constrained to say 'He hath done all things well.'"

How unexpected, and who would have thought that the greatest of modern religious Reformations

in England should have been effected by Henry VIII, a cruel and superstitious king, the greatest enemy the Reformation ever had; he whom by the force of his arms, and by the productions of the pen opposed this great work, refuting those whom he could not persecute, and persecuting those whom he could not refute. Who would have thought that this monarch should first serve the work he intended to subvert, clear the way for the Reformation, and by shaking off the Papal yoke execute the plan of Providence, while he seemed to do nothing but satiate his voluptuousness and ambition?

How unexpected was it that Martin Luther, an obscure monk, could have surmounted the obstacles of his preaching in Germany; and that the proud Emperor, Charles V, who reckoned among his captives, pontiffs and kings, could not subdue one poor monk? Who expected that the barbarous tribunal of the Inquisition under whose despotic power, so many nations trembled, should have been one of the principal causes of the Reformation in the United Provinces of Holland?

All true Christians believe that there is an overruling Providence who can make use of unlikely instruments to accomplish his purposes. The following is one among many well authenticated occurrences which could be brought as an illustration of this truth. A poor but pious man who obtained his living by carrying coal to market, was sometimes brought to extremities in supplying

the wants of his family. On one occasion being unable to sell his coal, he was obliged to return to his family quite disheartened, as he had brought no food to supply the wants of his children. After they had retired for the night, the pious father retired to a little place near his house for prayer and meditation. While here his mind was drawn out in a remarkable manner while meditating on that passage in Habbakuk. "Although the fig tree shall not blossom, &c., yet I will rejoice in the God of my salvation." His mind was so absorbed in this subject, that he lost sight of all his difficulties and troubles.

When he returned to his cottage again he was surprised to find his table loaded down with provisions. He could not obtain information who it was that sent them, and for many years afterwards this remarkable occurrence was a subject involved in wonder and mystery. Many years afterwards a miserly old man somewhere in the vicinity died, and it was remarked that he was never known to have performed a generous act by giving away any thing. This remark having been said one day in the hearing of an old servant woman who had lived with him, said it was not strictly true, as on one occasion, many years before his death, her master called her up, and after enjoining strict secrecy, told her that he had suffered much in a dream in which he saw the family of the poor man who sold coal in a starving situation, and that he could not rest till he had relieved their suf-

fering. He told her to hurry on her clothes take a large basket of provisions, and make haste to the poor man's house, empty her basket on his table, answer no questions bnt hurry back as quick as she could, and to tell no one what had occurred. Thus relief or deliverance, came from an agent or source albatross-like totally unexpected.

Quite a recent and remarkable deliverance took place on the ocean in the vicinity of the American coast. A large ocean steamer during a violent storm became disabled, and finally went down with all her treasures on board. A small Norwegian vessel weathered the storm, and at the time was sailing in different directions. A small bird having flown against his face once or twice, was, according to an ancient tradition or superstition of his countrymen, a token that he was sailing in a wrong direction; he therefore altered his course. By this means he came in sight of the sinking ship, and although a heavy sea was running at the time he saved many lives before the ship went down.

Thou casteth my words behind thee. Ps. 50. 17. *Knoweth not whether he goeth.* 1 John 2. 11. *Satan himself is transformed into an angel of Light.* 2 Cor. 11. 16.

IGNIS FATUUS OR FALSE LIGHT.

When through the gloom the traveler takes his way,
No moonlight beam to shed its guiding ray,
Then sudden gleaming, through the gloom of night
The Ignis Fatuus, sheds delusive light.
Dazzled, enchanted, with the fitful ray,
The traveler casts his faithful lamp away,
Discards the book that might have been his guide,
Pursues the phantom over wilds untried,
Through bogs and quagmires, still he stumbles on,
The illusive phantom glimmers and is gone,
Till mid the quagmires sinking down to death,
Bemoans his folly with his dying breath.
So many a phantom with delusive ray,
Through error's night, would lead our souls astray,
But Heavenly truth, our lamp, a trusty friend,
A faithful guide, grows brighter to the end.

The Ignis Fatuus is a meteor or light that appears in the night over marshy grounds, supposed to be occasioned by phosphoric matter arising from decaying substances, or by some inflammable gas, sometimes vulgarly called Jack O'Lantern. Wonderful stories have been told of travelers being misled and bewildered by following these lights, which moved from place to place when they were approached. These appearances have been observed from ancient times. Milton, in his Paradise Lost, thus describes the Ignis Fatuus:

> A wandering fire,
> Compact of unctuous vapor, which the night
> Condenses, and the cold environs round,
> Kindled through agitation to a flame,
> (Which oft, they say, some evil spirit attends)
> Hovering and blazing with delusive light,
> Misleads th' amaz'd night-wanderer from his way,
> Through bogs and mires, and oft through pond, or pool,
> There swallow'd up and lost, from succor far.

In passing through this dark world, the Father of our Spirits has given us His word as our guide-book, and has also given us the light, or lamp, of Reason, by which we are able to learn its contents. In the engraving annexed, a traveler seeing a luminous and perhaps a beautiful object before him, is attracted by it, and leaves the path in which he is traveling. He discards his guide-book, the Bible, throws down the lamp by which he has been able to discern his pathway, and follows the new light, or revelation, which now appears just before him. He is led into morasses, swamps and quagmires in pursuit of his object. He becomes infatuated with

the luminous object, he wanders far away, gets among bogs and perhaps perishes in the mire.

The above is a striking similitude of many of the New Light theories which are continually springing up from age to age. The great object of Satan, the enemy of mankind, is to deceive, mislead and destroy. For this purpose he transforms himself into an angel of light. In this form, he deceived our first mother, by pretending that she should get a great increase of *light*, that is, *wisdom* and *understanding*, and by this means came sin and death into the world, and all our woe.

In order to effect the ruin of mankind, Satan being a "liar from the beginning," endeavors to lower our estimation of the Bible as the word of God, and finally to discard its doctrines and precepts. He at first proceeds in a covert way, and induces men to reject a part only as being of divine inspiration, then the whole is easily discarded, or thought to be inferior to the new light, or revelation which appears elsewhere. The object of the enemy is now accomplished, the poor traveler is deceived. He now throws down the Bible, the only sure guide-book, and follows an Ignis Fatuus into the mire and swamps of error and sin, where he sinks to rise no more.

In order to destroy the credibility of the Christian religion, Satan strikes at the divinity of Jesus Christ, and at the influences of the Holy Spirit. Our Lord proved his divinity by the miracles he performed: by the laying on his hands he restored

the sick to health. In imitation of this, in our age we have those among us who by certain manifestations, the laying on of hands, &c., profess to heal the sick, and perform many wonderful acts. By the theory of this system, he that was in the beginning with God, and by whom all things were created, is stated to be but a mere man, and all the miracles which he performed, were accomplished by the same power which they possess. He was inspired, so likewise are we: in a measure we have the same power which he possessed, to restore the sick to health.

It is a doctrine of Christianity that the Spirit of God operates upon the human soul and transforms men unto the image of Christ, who thus become Christians, or partakers of this divine nature. We have those among us, in our age, who claim power to transfuse their souls into that of others, and control all their acts, and even all their thoughts. In this particular, they claim in effect the same power which is possessed by the Spirit of God.

In addition to the foregoing, the followers of this new light, or revelation, in certain cases claim the attribute of omniscience; they also profess to summon persons from another world, and converse with departed spirits or demons. Thus, the Deity worshiped by Christians is brought down to the level of poor sinful mortals, who contend that their revelations are like to his, and in some respects they claim almost equal power.

Thus, in these things, professing themselves to be wise, they become fools, walking in the light their own fires have kindled. It must however be confessed that many things have occurred in our day which remain totally unexplained. The depths of Satan are not fully known, and to what extent his power may be exhibited, we know not, but it is our wisdom to follow no other light but that which proceeds from the word of God.

The heathen oracles of antiquity, the soothsayers, the wizards, possessors of familiar spirits, and the spirit of divination mentioned in the Scriptures, the magicians of Egypt, ancient and modern, the fortune-tellers and mediums of the present age may all be comprised under one class. The oracle among the heathens was the answer which the gods were supposed to give to those who consulted them upon any affair of importance. It is also used for the God who was thought to give the answer, and for the space where it was given. Many of these answers were given in caves and subterraneous caverns; numerous and disagreeable ceremonies were enjoined on the priest or medium through which communications were made, such as sleeping in the fresh skins of beasts, &c.

The priestess of the *Delphic Oracle*, in Greece, when placed over a fissure from which proceeded a sulphurous vapor, began to foam at the mouth, tore her hair and flesh, and the words uttered during her frenzy were put in verse and delivered as the answer of the oracle. At Dodona, the priestess

foretold future events, by attentively observing the murmur of the sacred oaks, the voice of falling water, &c. In modern times, the medium through which communications are made, are first put asleep, or have their powers of mind or body stupified, or paralyzed.

Those who have paid much attention to these subjects are divided in opinion. Some suppose they are only the invention of jugglers, others believe that there is a diabolic agency employed in these matters. As this latter opinion cannot be proved either impossible, or unscriptural, it is no absurdity in believing in its correctness; indeed it is difficult to account for many things which stand recorded on the pages of history in every age, and of every nation, on other grounds. The existence and exercise of supernatural power, both good and bad, is acknowledged in every part of the Bible. All true Christians believe in the supernatural influence of the Divine Spirit. To what extent Satanic power is suffered to exist on mind and matter we know not, but we are continually warned against its machinations.

The Apostle Paul says, "the SPIRIT speaketh expressly" of apostles in latter times, "giving heed to seducing spirits and doctrines of demons," (*i. e.* dead men,) he probably refers to Isaiah's prediction of men who should say,—"Seek unto them that have familiar spirits, * * * should not a people seek unto their God, for the living to the dead?" Hence the Prophet's injunction is pecu-

liarly appropriate to us in these modern times. "*To the Law and to the Testimony*—if they speak not according to his word, it is because there is no light in them."

"All things," says a recent writer, "betoken that we are certainly on the first steps of a career of demoniac conjecture." Rejecting the Bible as *authority*, claiming for men inspiration in common with Christ and the Apostles, and of the same kind, regarding sin as but a small matter, merely as immaturity of development, setting aside all the Christian doctrines of a fall of angels and men from original holiness, of the depravity of man, the atonement of Jesus Christ, regeneration, pardon, &c. The system is beginning to be understood, though but half developed—"a polytheistic pantheism, disguising under the name of *Spirit*, a subtle but genuine materialism,"—a system which defines the soul as a substance not distinct from the body, but the result of corporeal organization.

It has been observed that the spirit-world of this system is like that of ancient Egypt, so distinguished for its magicians, and "is substantially the same whether described by a western medium, or a Paris clairvoyant, by the seer of Poughkeepsie, or the Seerest of Prevorst." The Egyptians divided the whole world into three zones:—the first was the earth, or zone of trial; the second was the zone of the air, perpetually agitated by the winds and storms, and was considered as the zone of temporal punishment; the third was the zone of rest

and tranquility; these zones were divided into thirty-two departments, where the souls of the dead were to be distributed, &c.

Those professing to have received the new illumination or Relevation, state there is a series of grand spheres, commencing with man's rudimental sphere in the flesh, and ascending in just gradation to the highest heavens. Each grand sphere comprises several secondary spheres or circles, and each secondary sphere or circle has several degrees, &c., &c."

While claiming to supply the lacking evidence of immortality needed to convert Infidels, those that follow this "New Revelation" indirectly deny that the resurrection of Christ "brought life and immortality." Invoking the presence of many mediators, they deny the one mediator Christ, by whom alone we approach to God.—Claiming to be the heralds of millennial glory, yet, with few exceptions, denying "that blessed hope, even the glorious appearing of our great God and savior Jesus Christ."

"Mighty as the deep yearning of mankind in all ages to penetrate the tremendous secrets of the dead; mighty as the conception of departed worth, the unutterable longing of depraved hearts for the unforgotten, and the extatic delight of souls suddenly restored to converse with the idolized, whose loss made life a desert. They weave the spell of exciting novelty; they excite the vague presentiment of boundless discovery, and unveil a dazzling

horizon of an elyseum without a cross, where mankind shall be as gods, knowing good and evil. Drunk with this elixir, the millions surrender themselves to the implicit sway of—*what powers?* Powers unseen, powers ærial, under the masterly guidance of some one mind of fathomless ability, and fathomless guile."

A foreign divine, a few years since, in a lecture on religious subjects, stated that "there remains yet for the world, as the crowning delusion, a *lying imitation* of the kingdom and dispensation of the Spirit—such as the lawless Communist sects of the middle ages, in the Familists of a later day, and in the St. Simonians of our own, has attempted to come to the birth, though in each case the world was not ripe for it yet, and the thing was withdrawn for a time, to reappear in an after hour—full of false freedom, full of the promise of bringing all things into one; making war on the family, &c.

This adversary, [the Antichrist of St. Paul,] is not simply the *wicked* one, but the *lawless* one; and the mystery is not merely a mystery of iniquity, but of *lawlessness*. Law, in all its manifestations, is that which he shall rage against, making hideous misapplication of that great truth, that where the Spirit is, there is liberty."

The Backslider, turning to his former sins, the Guardian Angel weeps. Satan approaches to resume his reign over him, while the Spirit is departing.

THE BACKSLIDER.

Behold the sinner turning to his sins again;
Pride, gluttony, ill-will, a kindred train—
The holy, heavenly dove departing flies,
His guardian angel views with weeping eyes.
Satan approaches to resume his sway,
And guide him swiftly on his downward way.
Oh! wretched man, who thus has turned aside
From all that might to peace and virtue guide.

Backsliding is defined as turning from the path of duty. It pre-supposes that the person who is

guilty of it, has, in some part of his life, and to some extent, performed his duty in keeping the commandments of God. The engraving represents a person of this description, who having once cast off, or renounced his sins, but by unwatchfulness, and by the force of temptation, is led to the commission of his former crimes and transgressions.

In the engraving, the backslider is represented as taking into his companionship, it may be, those of his old associates whom he had formerly discarded. He ran well for a season, but is now hindered. Perhaps he begins to be ashamed of the cross of Christ. Pride now begins to show her shining feathers. Instead of pardoning, or forgiving those who trespass against him, he indulges in feelings of ill-will and anger, which, if persisted in, will assuredly consign him to perdition.

Instead of endeavoring to attain purity of mind, the backslider indulges in unclean thoughts and desires which, if not checked and resisted, will soon break out into open acts of licentiousness. The lower passions claim indulgence, and by gluttony and intemperance one is assimilated, or made like the unclean beast. Indulgence of sin blinds the mind, deceit is practiced, till at length it finds a lodgment in the bosom.

The backslider, as he rejects the divine admonition, causes the heavenly Spirit to depart. Satan, prince of the children of disobedience, approaches to resume his sway over one of his former subjects. The guardian angel weeps over the waywardness

of her charge. Rejection of the divine counsel—the indulgence of the hateful passions of fallen humanity, with the practice of beastly vices, places man on the high road to everlasting destruction.

Throughout the Word of God continual cautions are given against the danger of backsliding, or of departing from the living God. Even among angelic beings, the highest order of intelligences, we find backsliding—they left their first estate, and by transgression fell. Hence the expression of Isaiah, "How art thou fallen from heaven, O Lucifer, son of the morning!" So our first parents in the garden of Eden, being tempted, or persuaded by the devil, became backsliders, and fell from the state of happiness by disobeying God.

Solomon, king of Israel, the wisest of mortals, who was admitted to near converse with his Maker, and who gave him a wise and understanding heart, so that there was none like him before, nor should be afterwards. Even this ruler, so distinguished for piety and greatness, became a backslider to such an extent that he committed the greatest of crimes, by joining in the worship of the false gods of the heathen. If such men fall from their steadfastness, it well becomes us all to "look diligently lest any man fail of the grace of God."

We have recorded instances of backsliding and apostacy under the Christian dispensation, as in the case of Peter Judas, Demas, and others. The apostle Paul, speaking of the Jews, his countrymen, who were highly distinguished above all other na-

tions for their superior priviliges, says "they were broken off for their unbelief." Speaking to the Romans, he says, "Be not high-minded, but fear, for thou standest by faith;" as if he had said, "they once stood by faith; they gave place to unbelief, and fell. You stand now by faith, but it is as possible for you to be unfaithful, as it was for them, consequently you may fall, as they have done.

"The causes of backsliding," says one, are "the parleying with temptations, the cares of the world, improper connections, inattention to secret or closet duties; self-conceit and dependence, and self-indulgence. A backsliding state is manifested by indifference to prayer and self-examination, trifling or unprofitable conversation, neglect of public ordinances, shunning the people of God, associating with the world, thinking lightly of sin, neglect of the Bible, and often by gross immorality."

Better that we had never known
The way to heaven through saving grace,
Than basely in our lives disown,
And slight and mock thee to thy face.

Come back! this is the way;
Come back, and walk therein;
O may I hearken and obey,
And shun the paths of sin.

Your adversary . . whom resist steadfast in the faith. 1 Pet. v. 8, 9 *The trial of your faith.* 1 Pet. i. 7. *The victory that overcometh the world even our faith.* 1 John v. 4.

THE TRIALS OF FAITH.

Faith passes on, undaunted, on her way,
Though many a tempting foe would lead astray.
The wreaths of fame and honor, to her sight,
Are lure displayed in tempting radiance bright;
The horn of plenty, at her feet is poured,
The halls of pleasure spread their costly board,
While on the left, the fires of persecution flame,
And foes entice, or openly assail:
But Faith goes on her way, and bears the cross,
And counting all her earthly gains but loss;
Treads in her Master's steps, the Son of God,
Who once on earth that fiery pathway trod.

Faith is here represented, or personified, by a female figure surrounded by several persons representing various temptations and obstacles set forward to oppose and stop her in her onward and upward course. Wreaths of honor and distinction are placed at her feet. The halls of pleasure are opened, and she is invited to come in thither. On the other hand, the fires of persecution blaze, while the demon of slander and detraction assail her from behind. But amid all, Faith looks upward and presses forward, holding up the cross, the emblem of him through whom she expects to conquer. She follows the example of her Lord and Master, who once had the whole world offered to him if he would turn aside.

Many times those who have commenced the christian course in earnest, have been strongly tempted to turn aside, by the riches and honors which have been placed before them to draw their attention from heavenly things. But we have many instances on record where faith has overcome. We have an illustrious example in Moses, the servant of God, who, through faith, refused to be called the son of Pharaoh's daughter, thus renouncing all the pleasures and honors of Egypt, choosing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season.

The love of honor, glory and renown, some men of elevated spirits have preferred before all the pleasures of sense and imagination put together. This passion, when it takes possession of the soul,

is one of the strongest which is felt by the human mind. It has triumphed over the strongest propensities of nature, our appetites and affections. See the conqueror devoting himself to a life of constant toil, pain, alarms, &c., to gain himself a name, to be praised and admired by those about him, and to have the fame of his exploits carried to distant lands. How many, in every age, have hazarded their lives upon a mere point of honor, and

> "Ventured everlasting death
> To gain this airy good."

All this has been overcome by the grace of God. Persons have been found willing to have their names cast out as evil, yea to be counted as the filth and offscouring of all things, and suffer all things, for the sake of Christ.

The tempter endeavors to draw Faith aside to the halls and mansions of ease and pleasure, the doors are opened wide, and she is almost pressed to go in. But, remembering the words of inspiration, "touch not, taste not, handle not," Faith withdraws her foot from the gilded halls of pleasure, which indeed appear desirous to the eye, and sense, but are the very chambers of death. These trials of faith are at times extremely dangerous—many have fallen by them to rise no more. Faith, however, by turning off her eyes from beholding vanity, and looking above, gains the victory.

Persecution raises his flaming torch, and endeavors to terrify faith, and force her from the christian path of duty. Hundreds of instances are on record

where those of the noble company of martyrs have endured, literally, the "fiery trial," being burned at the stake, rather than renounce the faith which they had professed. The apostle Paul, in his epistle to the Hebrews, gives a long list of the primitive martyrs, who had their faith tried by various tortures. Some had trial of "cruel mockings,"—supposed to be, by some commentators, their being exhibited like wild beasts at public spectacles, held up as objects of scorn, derision and contempt. They had "scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheepskins, and goat-skins; being destitute, afflicted, tormented—they wandered in deserts, in mountains, and in dens and caves of the earth."

In more modern times, the Albigenses of France, and the Waldenses in the valleys of Piedmont, were hunted and extirpated like wild beasts. John Huss, and Jerome of Prague, were burned at the stake, nobly contending for the faith, and went, as it were, in a fiery chariot to heaven. During the reign of Queen Mary, in England, Latimer, Ridley, and a noble company of others, bore testimony to the faith, when wrapped in flames of fire.

One great trial of faith, in every age, has been the endurance of slander, from those whose tongues are like sharp swords. The ancient christians were defamed, and were made as the "filth of the earth, and the offscouring of all things." They were

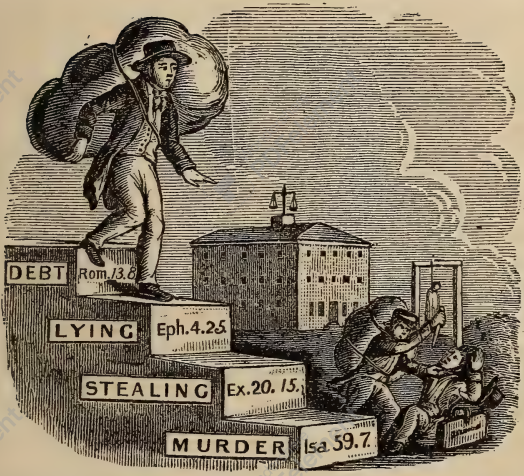
charged with being the enemies of the government under which they lived, the disturbers of the public peace, the revilers of the gods, and of true religion. They were even charged with the most abominable crimes, in order to prejudice the public mind against them. In one instance the emperor himself caused a city to be set on fire, and then charged it upon the christians, in order to rouse the public indignation against them.

To be made as the filth of the earth, and offscouring of all things, is to be made a curse, or sacrifice. Allusion is here made to the custom of heathen nations, who, in a time of public calamity, chose out some men of a most despicable character to be a public expiation for them. These they maintained a whole year at the public expense, and then led them out, crowned with flowers, as was customary in sacrifices; having heaped all the curses of the country upon their heads, and whipped them seven times, they burned them alive, and afterwards their ashes were thrown into the sea, while the people said "be our propitiation." The apostle, therefore, who speaks of these trials of faith, means by it that he and his brethren were treated like those wretched beings who were judged to be fit for nothing but expiating victims to the infernal gods, for the safety and redemption of others.

The Divine Author of Christianity, while expiring on the cross for the salvation of the world, was derided and mocked by those whom he came to

save. While hanging on the cross, those that passed by wagged their heads, in token of contempt, saying, you who pretended to be able to destroy the temple, and build it again in three days, if you be the Son of God, and have such power, why do you not save yourself—why not come down from the cross. You have saved others it is true, but you cannot save yourself, and if you are the Son of God, as you pretend, let him save you. If you will come down from the cross, where we have put you, we will then believe you. Thus, (O astonishing thought,) the Lord of life and glory "endured the contradiction of sinners against himself," and "despising the shame," has left his followers a bright example of meekness, patience and endurance, under the most aggravated insults which can be offered.

It has been the lot of some of God's people, when in their dying moments, to endure "cruel mockings" from their enemies. Amid barbarous men, to whom they went on errands of love, the devoted heralds of the cross have been seized and put to death in extreme tortures. While crying, in their last moments, on the Lord Jesus to receive their souls, their dying groans have been mocked, the adorable name on which they called, blasphemed, insulted, and derided, as a being unable to deliver those who trust in him. Others have been burnt to ashes, amid the triumphant shouts and derisive yells of demons in human form.



When lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death. Jas. i. 15.

FOUR FATAL STEPS.

Behold in truthful types depicted here,
Four downward steps in errors mad career:
First *Debt*, the parent source of many an ill,
Incites to covet, keeps him anxious still;
Then *Falsehood* comes, the debt he cannot pay,
Will prompt his lips a lying tale to say;
Then *Theft*, that by dishonest means obtains
The sum he cannot raise by honest gains;
Next, theft found out, *Murder* must then conceal
The crime, his victim else would soon reveal—
Beyond all these, the dreary future shows,
The hangman's gibbet is the fearful close.

It is a direction of infinite wisdom, through the Apostle, to "owe no man anything," &c., which, though primarilarly spoken in reference to that love which we owe to one another, yet no doubt includes the pecuniary obligations due to our fellow men.

The wisdom of this command is apparent, when we see that an opposite course is opening the door to temptation, and places us on the direct road to ruin.

One sin leads to another. We may in the first, strongly covet something which we do not possess, and which it is not necessary that you should have. He has thus far led, it may be, an honest life, and his neighbors have confidence in his integrity. Taking advantage of this circumstance, he borrows money of his neighbor, in the first instance, without any intention of deceiving or defrauding him in the slightest degree. He expects, no doubt, to be able to return what he has borrowed by the time appointed. But he has not made any provision to meet any disappointment, (which may take place at any time,) and has erred in not making his friend acquainted with his circumstances. He has, however, taken a load on his shoulders which he does not exactly know how to get off—he has got into *debt*—he is on to the first of the four fatal steps.

After a person has become involved in debt, the next downward step is that of *lying*. Having borrowed the sum wanted, he, for a time, feels quite easy, and instead of taking measures to fulfill his obligations, he puts off till to-morrow what ought to be done to-day. The time of payment arrives, and he is unprepared to meet it. Perhaps he thinks his neighbor does not want the money, and it will not make much difference whether he is paid this week or the next. The time passes by—he has

broken his word. He begins to make excuses to his creditor, who had put confidence in him. He attempts to put his case in a more favorable light than it ought to be; he begins to prevaricate, and then practices deception, perhaps at first on a small scale. He borrows of one person to pay another it may be with still less probability of paying than before. He now begins to practice deception on a larger scale than before—he will now begin to tell what he considers a *small lie*, and after a while will tell a direct falsehood in order to accomplish his purposes.

The third fatal step downward is *stealing*. Having, by a course of deception and lying, destroyed his credibility, he now finds that no one will trust him with any thing on the strength of his word. He is now pressed for money, and he knows of no means to obtain it except by fraud, stealing and robbery. Having thus far possessed a decent exterior, and a regard for common morality, he has facilities to perpetrate these crimes which others, more gross and wicked in their outward conduct, have not. He may, for a time, so manage as to escape the legal penalties of crime, but he is fast preparing himself to commit the greatest enormities.

The fourth, or last fatal step is *murder*, or the taking of human life, to conceal fraud, or robbery. By a long course of deception, the mind of him who commenced his downward career by creating an unnecessary debt, becomes, in a measure, seared

and blinded. In fact he has succeeded in deceiving himself. He has wished, perhaps, that there would be no future world, where men will be punished for crimes done in this. He has at length brought himself to believe that this is true. He has kept himself aloof from places where he might gain instruction. He will not come to the light, lest his deeds be reproved.

He has seen, it may be, many villaines and outrages perpetrated which have been followed with the desired success, and because punishment is not executed speedily, the heart is fully set to do evil. He may, perhaps, bring himself to believe that there is no hereafter—that when a man dies, that is the end of him. He has now prepared himself for the commission of any crime, in which human penalties are not involved. To escape this, and following the maxim "dead men tell no tales," he will, in order to conceal his crime, commit murder, and for this act will, in all probability, end his career in this life on the gallows.

Many well known instances might be cited where the foregoing crimes have been committed in the order in which they are here described. No man become a villain at once. Inclined, as the unregenerate heart is, to sin, yet there is a first step in the path of every crime. At that point in the career of guilt, the man would have shuddered at the *thought* of deeds which he afterwards performed without remorse.

In cases where the highest crime is not commit-

ted, we see frequent accounts where men are totally ruined by crimes committed in consequence of getting into debt, and practicing deception. A clerk in a store, a teller in a bank, an agent in his office, has peculiar temptations. How many have been ruined by making an unnecessary display in household matters. He who is constantly handling the money of others, is tempted, when in a strait, to use some small part of it for his own use, with the promise, perhaps, made to himself, that he will restore it, and that speedily. But he finds it easier to borrow than to pay, when no one calls him to an account. The more he takes, the more he wants to take. He begins a course of extravagance, and falls into sins that requires money to secure the indulgence. He speculates, in hope of paying all back at once; every plunge increases his embarrassment; his guilt breaks out; he flies from justice, a lost, self-ruined man.

In connection with this subject, it may be stated that lying is one of the most dishonorable and disgraceful acts of which human beings can be guilty. It is the mark of a mean and worthless spirit; a vice which early discovers itself in the human mind; and to discourage or eradicate it, no caution or attention can be too great or severe. As it is founded in the worst principles, so is it productive of the greatest evils, being not only bad in itself, but is used to cloak other offenses. "Simply to lie," says one, "is an offense; to lie, in order to conceal a fault, is a double offense; but to lie with

a malicious purpose, with a view to prejudice others, is an offense aggravated ten-fold, and truly diabolical."

"Never," says a writer, addressing the young, "in a smaller or greater matter, suffer your lips to deviate from the truth—speak it honestly, openly, and without reserve—you cannot conceive how easily the mind is corrupted by the slightest indulgence in falsehood, by the least license given to little mean reservations, equivocations and mental chicanery. Be assured that a fault is always doubled by denying it—an open, frank confession disarms resentment, and conciliates affection. * * * * There is great reason to presume that those who are conscientious in their words, will be so in their actions. * * The least temptation to fraud must never be suffered to remain a moment in your hearts; dishonesty will blast your reputation, and all your hopes, and it will be still worse in those who are entrusted with the charge of others property; for a breach of trust is one of the highest aggravations of an offense."

Take heed that no man deceive you. Matt. xxiv. 4. *The God of this world hath blinded the minds of them which believe not.* 2 Cor. iv. 4.

THE CONCEALED ATTACK.

The opposing ranks that would the foe approach,
Would stealthily upon their ranks encroach,
Not with the blast of trumpet, or the sound
Of martial music, waking echoes round—
But 'mid the smoke, whose curling wreaths arose,
Filling the landscape, blinding thus their foes;
Then drawing near, the enemy surprise;
Before their ranks the routed army flies.

In the recent war with Mexico, a military officer wishing to attack a strong position of his opponents, felt that his success would be doubtful if his move-

ments were seen by the enemy. Having laid his plan to make the attack at a certain point, he threw forward, in front of the enemy's works, numerous smoke balls which he had prepared for the occasion. By this means a dense cloud of smoke arose over the whole field, which entirely concealed the approach of the Americans, till they were almost within the works of the enemy. The attack was made in such a covert and sudden manner, that no opportunity was given the enemy to make an effectual resistance, and the fortifications were easily taken.

This mode of attack has often been made use of when some important truth, or doctrine of christianity has been assailed. It would not answer the purposes of those who wish to prevent divine truth, to assail it in an open and direct manner. The assault must be made in a covert way; other issues and appearances are presented, which conceal from the vision of the mind, the real approach of the enemy, like the smoke-balls which shut off the vision from surrounding objects.

In the first ages of christianity, the heathen emperors and magistrates wished to destroy christianity. In order to accomplish this, it seemed necessary to put to death all who embraced it. Such were the holy and blameless lives of the first Christians, that it would have been too shocking an outrage to put them to death merely on account of their religious belief; therefore various crimes were laid to their charge. One of the heathen emperors

set Rome on fire, and then charged it upon the Christians. They were even accused of being cannibals, or eaters of human flesh, and also that they sacrificed young children to their God.

By such, and kindred means, the people became exasperated, their vision was obscured as to the real object of the enemies of christianity, by the clouds of indignation which arose on account of their supposed enormities. As if this was not sufficient to arouse the multitude to action, an appeal was made to their fears. "These Christians," said they, "blaspheme our gods, whose anger is kindled against us, and our country, on this account; else why do we witness such storms, tempests, inundations and earthquakes. Before this hated sect arose, such things rarely happened. To save ourselves and country from ruin, to appease the anger of our deities, we must put these Christians to death." Under the cover of indignation against crime on one hand, and of patriotism and love of country on the other, vast numbers of christians were put to death throughout the Roman empire.

The rulers of the Jews wished to put to death the Son of God, who had given his testimony against their vices and crimes. But such was his beneficence and spotless purity, that they feared to lay their hands upon him. Some cover, or cloud of smoke, must be raised to conceal their real design. He was accused of speaking against the Mosaic religion, against their temple, and was a deceiver of the worst kind. They told the people

that if he was suffered to live, and teach his doctrines, their country would be ruined, for "the Romans would come and take away both their place and nation." By this, and such like means, the Lord of life and glory was denounced, the multitude was set against him, their vision was obscured, and they cried out, "Away with him, let him be crucified."

When Paul declared at Ephesus, that "they be no gods which are made by men's hands," Demetrius and his fellow-craftsmen filled the whole city with confusion, on account of their craft being in danger. They made silver shrines, or models of the temple of Diana, where that goddess was worshipped at Ephesus, and by it they obtained great wealth. Demetrius and his fellows plainly saw that if the Apostles were permitted to go on thus preaching, the worship of Diana itself would be destroyed, and consequently all hope of their gain would be lost.

It appears that it was self-interest, more than the worship of Diana, which caused the opposition to Paul at Ephesus. The cry of "great is Diana of the Ephesians" was used as a covert to drive Paul from the city. When more than forty of the Jews had banded together, and put themselves under an oath, that they would neither eat or drink until they had killed him, they concealed their purposes. Their murderous design seemed well planned, but it failed of its accomplishment only by the special interposition of Divine Providence.

The object of the great enemy of mankind is to introduce sin, in some form or other, into the world. In order to effect his purpose he conceals his movements from his unsuspecting victims. He can even transform himself into an angel of light. As in the temptation in the garden of Eden, he promises some good to those who will follow his suggestions. first institutions designed by the Almighty for the

Does Satan wish to destroy an institution which the Savior of the world once honored with his presence. He approaches his victims speaking most affectionately of mutual love. "Is not God himself declared to be Love? How holy then is the passion! You are all one in Christ Jesus." How elevated and ennobling the thought! By and by the tempter suggests, "If all are one, what one possesses is equally the property of all—what is mine is yours, and what is yours is mine. If you have any thing that I want more than what you do, can I not take it—even the wife of your bosom, is she not mine also? We are freed from the yoke of the law, and we are so perfected in love that we cannot sin."

Reasonings like these may arise and blind the soul to approaching foes. These mists of error conceal the advance of a deadly enemy. They may even be made to appear like the clouds of incense which arose in the holy temple. But we may be assured that in whatever form such reasonings appear, they are but smoke-balls cast from the infernal pit, in order to deceive and ruin the soul.

As many as I love I rebuke and chasten. Rev. iii. 19. *Ye have seen the end of the Lord . . . tender mercy.* James v. 11. *The angel of his presence saved them.* Isa. lxiii. 9.

CROSS-PROVIDENCES.

Behold! before the weary traveler's eyes,
A palace with is beauteous walls arise;
With joy, he seems to see his journey end,
Resolves beneath its roof the night to spend,
He presses on, when sudden in his way,
A form angelic bids his footsteps stay;
He sees the glittering sword the pathway guard,
Bemoans, perchance with tears, his fortune hard;
The gulf, with depth unknown, he sees it not,
Kindness and mercy thus his footsteps stop;
'Tis Mercy's form across his pathway moves,
And this cross-providence salvation proves.

The traveler, somewhat wearied by his journey, has come in sight of a beautiful palace where he hopes to repose, as he understands travelers can be accommodated here with little or no expense. Comforting himself with this prospect, he presses forward, till he is suddenly stopped by one whom he supposes to be an evil angel sent by the prince of darkness, who delights in the torment and misery of mankind. His supposed enemy frowns upon him, stands across his pathway, sword in hand, completely preventing his further progress in that direction.

The traveler thinks that he is hardly dealt with; perhaps murmurs and complains that all his bright prospects are destroyed, and is ready to say "all these things are against me." Blind mortal! he does not know that just before him is an awful and yawning gulf, where many have fallen to rise no more. Had he been left to pursue the way to the mansion where he expected so much happiness, he also would have perished like others before him.

We can, doubtless, recollect in our experience, that we have been almost imperceptibly turned from a course which we have laid out for ourselves.

It is quite possible that ministering angels have, by means unobserved, been silently influencing our minds to pursue the right course. Or, if such gentle means have failed to turn us from the path we are pursuing, violence has been used, and we have been forced to stop in our course. Something which we call a great misfortune, or cross-providence, has

befallen us, and we were tempted to murmur and repine at the troubles which befell us. But have we not, many times, had cause to rejoice that these afflictive dispensations have been mercies in disguise? For by them, greater misfortunes, or perhaps our entire ruin has been prevented.

"Affliction," says one, "are God's most effectual means to keep us from losing our way to our heavenly rest." Without this hedge of thorns on the right hand and on the left, we should hardly keep the way to heaven. If there be but one gap open, how ready are we to find it and turn out at it? When we grow wanton or proud, how doth sickness or other affliction reduce us? Every Christian, as well as Luther, may well call affliction one of his best school-masters; and, with David, may say, "before I was afflicted I went astray, but now have I kept thy word."

Whenever the Almighty sends an adverse dispensation, or by cross-providences our path seems crossed or stopped up, it may be presumed to be with this message, "Go draw that sinner, or that Christian, from the love of the world: go take away that comfort—he is going to make an idol of it—go stop his pathway in that direction, for certain destruction awaits him if he proceeds further."

The reasonableness of present afflictions will appear, that by means of them we are induced to seek our true rest—that they keep us from mistaking it, and from losing our way to it—that our peace is quickened towards it, and although for the present

they are not joyous, but grievous, yet afterwards they yield the peaceable fruits of righteousness. Many of those who have stood high in the favor of God have been exercised with sharp afflictions. Moses, whom God honored with the most condescending and familiar discoveries of himself, was tried by long afflictions. David, a man after God's own heart, was for a long time hurled to and fro by tempestuous persecutions from his unjust and implacable enemies. Isaiah, who was dignified with such heavenly visions that his description of the sufferings of Christ seems rather the history of an evangelist, than the vision of a prophet, was (it is asserted) sawn asunder.

Providence is defined to be the superintendence and care which God exercises over creation. It has, by some writers, been divided into immediate and mediate, ordinary and extraordinary, common and special, universal and particular. *Immediate* providence, is that which is exercised by God himself, without the use of any instrument or second cause. *Mediate* providence is what is exercised in the use of means, and by the chain of second causes. *Extraordinary* is what is out of the common way, as miraculous operations. *Common* providence is what belongs to the whole world. *Special*, what relates to the church. *Universal* relates to the general upholding and preserving all things. *Particular*, relates to individuals in every action and circumstance.

With regard to *particular* providence, which is

denied by some, a good writer observes: "The opinion entertained by some that the providence of God extends no farther than to a general superintendence of the laws of nature, without interposing in the particular concerns of individuals, is contrary both to reason and scripture. It renders the government of the Almighty altogether loose and contingent, and would leave no ground for reposing any trust under its protection; for the majority of human affairs would then be allowed to fluctuate in a fortuitous course, without moving in any regular direction, and without tending to any one scope."

"The uniform doctrine of the sacred writings is, that throughout the universe nothing happens without God—that his hand is ever active, and that his decree, or permission, intervenes in all; that nothing is too great or unwieldy for his management; and nothing so minute and inconsiderable as to be below his inspection and care. While he is guiding the sun and moon in their course through the heavens; while in this inferior world he is ruling among empires, stilling the raging of the water, and the tumults of the people, he is, at the same time, watching over the humble, good man, who, in the obscurity of his cottage, is serving and worshiping him."

In what manner Providence influences and directs the thoughts and councils of men, and still leaves them to the freedom of their choice, is a subject of dark and mysterious nature, and which has

given rise to many an intricate controversy. It is clear from the testimony from scripture, that God takes part in all that happens among mankind: directing and overruling the whole course of events, so as to make every one of them answer the designs of his wise and righteous government. It is upon the supposition of a particular providence that our worship and prayers to him are founded. All his perfections would be utterly insignificant to us, if they were not exercised on every occasion, according to the circumstances of his creatures.

In how many instances have we found that we are held in subjection to a higher power, on whom depends the accomplishment of our wishes and designs? Fondly we have projected some favorite plan; we thought we had provided for all that might happen; but lo! some little event has come about, unseen by us, and its consequences, at the first seemingly inconsiderable, which yet hath turned the whole course of things into a new direction, and blasted all our hopes. At other times our councils and plans have been permitted to succeed; we then applauded our own wisdom, and sat down to feast on the happiness we had attained. To our surprise, happiness was not there, and that God's decree had appointed it to be only vanity.

From the imperfection of our knowledge to ascertain what is good for us, and from the defect in our power to bring about that good when known, arise all those disappointments which continually testify that the way of man is not in himself; and

that, though he may *devise*, it is God who *directs*. Accident, and chance, and fortune, are words often mentioned, and much is ascribed to them in the life of man. But they are words without meaning; or, as far as they have any signification, they are no other than names for the unknown operations of Providence.

That chaos of human affairs, where we can see no light, that mass of disorder and confusion which they often present to our view, is all clearness and order in the sight of Him who brings forward every event in its due time and place. Whatever may happen to the true Christian, and whatever cross-providences may close up the path he is pursuing, he may feel assured that it is done in kindness to save him from evils of which at present he has no conception.

Ye fearful saints fresh courage take:
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head.

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

For if they shall fall, the one shall lift up his fellow. Eccl. iv. 10. *Look not every man on his own things, but every man on the things of others.* Phil. ii. 4.

MUTUAL DEPENDENCE.

When up the Alps the party would ascend,
Then each on each, for help and strength depend;
Close linked by cords, which each and all have bound,
They venture safely o'er the dangerous ground;
If one should slip, the cord that holds him fast
Sustains till help arrives, and danger's past.
Thus, as we walk on life's rude paths, we learn
That friend to friend, for help and cheer must turn;
Affection's cords in ties of union blend,
That link them closely to their journey's end.

The engraving shows a number of travelers who are ascending Mont Blanc, a portion of the Alps, in Switzerland, and is sometimes called the giant of the Swiss mountains. It is extremely difficult and dangerous to ascend its summit, being in many places broken into icy peaks, separated into chasms of frightful depths. Some of these are concealed by mere crusts of snow, over which travelers are obliged to pass. There are, also, extremely narrow ridges, slanting and abrupt declivities, where a false step would precipitate the passenger a mangled corpse to the depths below.

In order to prevent themselves from sliding, or falling to certain destruction, the travelers on the perilous passage furnish themselves with a long pole, or strong cord, which each one grasps firmly, or ties himself strongly. Should any one make a false step, and slip, the rope to which he clings will save him, being held firmly by his companions. Should he sink through the snow into some hidden chasm, his being attached to the rope will save him, though he may for a time be suspended dangling over destruction.

This representation is a good emblem to show the advantage of being connected with our fellow beings by some bond of union. In our pilgrimage, we oftentimes need to be sustained by our brethren. A man who walks by himself, is liable to many dangers from which he would be protected, if his companions were with him. Should he stumble, and break his limbs by falling into a pit, which

would prevent his effort to rise, how lamentable his condition—he will starve and die, unheeded by his fellow-men, because he had no companions in the hour of his misfortune.

It is not always the strongest, physically or spiritually, who seem or claim to be the strongest, and no man is so robust and vigorous as to be absolutely independent of his fellow-man. Hence the advantages and necessity of Christian fellowship and communion; whereby watch and care are extended over brethren and sisters in the Lord, by kindred spirits. "Two," in the words of Solomon, "are better than one; for if one shall fall, the other shall lift up his fellow; but wo to him who is alone when he falleth, for he has none to lift him up."

The high importance of having companions with us in the hour of trial, is also well illustrated by an adventure of a company of botanists, who, in their explorations, encountered a terrific snow-storm on the island of Terra del Fuego. One of the party, Dr. Solander, aware of the power of extreme cold to produce sleep, and that death would ensue to the person overcome by this power, who should yield to it and lie down, urged all his companions, by no means through lassitude to stop, but to keep moving. "Whoever," he told the party, "sits down, will sleep, and whoever sleeps, will die."

The companions of Dr. Solander heeded his counsel, and it was well for him who gave it, for by it he himself was saved. Notwitstanding the doctor's timely and judicious warning, he was the

first whose senses were stupefied, and who sunk upon the ground. Death was at hand. His companions followed the direction of their teacher; by force they roused him from his lethargy, would not suffer him to sit down, but kept him moving till they conducted him to a place of safety.

In civil affairs, it is quite necessary to have some bond of union to the several members of a confederacy, in order to its well being. Where there is no bond of feeling, or sympathy, with each other, they are peculiarly exposed to the attacks of insidious enemies. They wish to bring the whole confederacy under their control, and this they can easily accomplish, if they can attack or subvert them in detail. In order to maintain their independence as a confederacy, and also their individual safety, it is necessary that each member feel their mutual dependence on each other's exertions for their own and the general good.

There are many things in our social system which, at the first thought, may seem to be rather useless, which we shall find, upon examination, to be necessary for the well-being of the whole. The Apostle, in his letter to his Corinthian brethren, in comparing the members of the church with the members of the human body, argues, that as all of them are dependent upon each other, so all the members of the Christian church, with their varied talents and occupations, and even those which are lightly esteemed, are necessary for the perfection of the whole.

The celebrated apologue, or fable, of *Menenius Agrippa*, the Roman consul and general, may serve to illustrate the subject of mutual dependence. The Roman people were led into a state of insurrection against their rulers, under the pretext that they not only had all the honors, but all the emoluments of the nation; while they were obliged to bear all the burdens, and suffer all the privations. Matters were at last brought to such an issue that their rulers were obliged to flee. Anarchy now prevailed, the public peace was broken, and ruin seemed impending. The consul and general being high in the esteem of the insurgents, was sent to quiet these disturbances. Having assembled the disorderly multitude, he addressed them in the following manner:

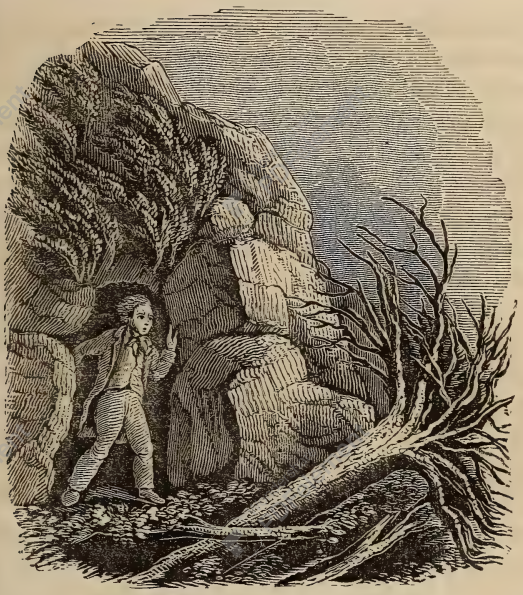
"In that time in which the different *parts* of the human body were not in such a state of *unity* as they now are, but each *member* had its separate office and distinct language, they all became discontented, because whatever was procured by their care, labor and industry, was spent on the stomach and intestines; while they lying at ease in the midst of the body, did nothing but enjoy whatever was provided for them.

They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth; that the mouth should not receive what was offered to it; and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to

reduce the stomach by famine, all the members, and the whole body itself, were at length brought into the last stage of consumption. It then plainly appeared that the stomach itself did no small service; that it contributed not less to *their* nourishment, than they did to its support; distributing to every part that from which they derived life and vigor; for, by concocting the food, the pure blood derived from it, was conveyed by the arteries to every member."

It is easy to discern how the consul applied this fable. The sensible similitude produced the desired effect. The people were convinced that it required the strictest *union*, and mutual support of *high* and *low* to preserve the body politic—that if the members of a community refuse the government that necessary aid which its necessities require, they must all perish together.

Move, and actuate, and guide;
Divers gifts to each divide;
Placed according to thy will,
Let us all our work fulfill;
Never from our office move;
Needful to each other prove.



An hiding-place from the wind, and a covert from the tempest. Isa. xxxii. 2. *The Lord is my rock, and my fortress . . my buckler . . and my high tower.* Ps. xviii. 2.

THE ROCK OF REFUGE.

When the lone traveler, journeying on his way,
Through desert wilds, in torrid lands will stray;
When sudden storms and hurricanes arise,
And raging tempests darken all the skies,
Quick to a place of refuge he must flee;
No human habitation can he see,
And soon no shelter would it be, if found;
The furious winds will level to the ground.
He may not seek a shelter near the oak,
Its sturdy trunk is broken by the stroke;
Nearer and nearer howls the angry blast,
Still bringing rain, as it rushes past,
But the great rock, against the storm is sure,
He hastens to its clefts, and stands secure.

The traveler, when passing through certain countries subject to hurricanes and tempests, must, when these arise, in order to escape from their fury, have some place of refuge to flee to, and hide himself from the sweeping storm. The observer sees in the distance unmistakeable tokens of the angry tempest approaching. The clouds, lowering, move rapidly onward; the lightnings flash, the wind roars, the thunder growls near, and still nearer. The traveler is affrighted, he looks around for a covert, or place of refuge. He may be tempted to flee to some human structure, but the tempest, which is approaching, will sweep away every thing constructed by the skill or power of man, and all who take refuge therein will perish in its ruins.

He may, perhaps, place confidence in the sturdy oak, which strikes its roots deep into the earth; he may clasp it round, and, facing the wild commotion, think to escape its fury; but all in vain, the monarch of the forest will be laid prostrate; its strong cords which bound it to the earth will be broken, and all who placed confidence in it will perish beneath its crushed branches.

Nothing can withstand the fury of the winds but the solid rock. The wise traveler discovers this, and flees to it for a shelter. Within its clefts he feels secure, though storms and tempests rage without; his hiding-place is in the everlasting hills, which cannot be moved. This is a striking similitude of the safety of those who trust in Christ, as the Rock of their salvation. The Scriptures repre-

sent that there is a storm of indignation coming, which will sweep into perdition the whole race of ungodly men. The wicked are warned of their danger—the clouds in the distance are gathering blackness—they are told that nothing will save them but fleeing to the Rock. A vast number will not heed the warning, will not so much as turn their eyes to the heavens to ascertain the truth of what they hear; they continue, it may be, with their eyes fixed upon the ground, in gathering the little pebbles and straws which lie before them, till overwhelmed by the storm. Others make something else than the Rock their trust, but miserably perish in the time of trial, while those who heed the warning flee to the Rock whose foundations are of old, hide themselves in its clefts, and are eternally safe.

Rock of Ages! cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy side, a healing flood,
Be of sin the double cure,
Save from wrath, and make me pure.

Should my tears forever flow,
Should my zeal no languor know,
This for sin could not atone,
Thou must save, and thou alone;
In my hand no price I bring,
Simply to thy cross I cling.

While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
And behold thee on thy throne,
Rock of Ages! cleft for me,
Let me hide myself in thee.

"When the Spirit of Truth makes inquisition for sin," says a religious writer, "guilt is then felt, because man beholds himself a child of wrath by nature, and a condemned criminal by means of his practice. In this salutary, but unhappy stage of things, he often looks behind, and every glance discovers blacker darkness, and nearer approaching storms." He looks around him, he sees no place of shelter in which he can confide. It is a time of trouble and dismay. What an unspeakable comfort to discover the Rock of Ages, to which he can flee for safety, and in its recesses hide himself from the sweeping tempest—to find Jesus Christ, the Savior of sinners, "a hiding-place from the storm, and covert from the tempest." Safe in him, the thunders of the broken law may echo forth all their condemnation. Safe in him, the sword of vengeance and of justice, like the fluid stream, may blaze on every side, yet the soul can rest secure.

The firm and lofty rock, is used in various parts of the Scriptures as an emblem of certain refuge, safety, defence, and happiness. When the sun pours down his fervid heat upon the great desert, and the traveler is fainting amid its burning sands, what more refreshing than to repose beneath the "shadow of a Great Rock in a weary land."

"*Fly to the Rock!*" is often a necessary direction to those who venture among the sands along the rocky sea-shore. The traveler who is pursuing his path-way along on the iron-bound shore, find-

ing it painful to his feet, ventures on the smooth sands below. The tide is out, the sea is calm, the waves are a long way off; he thinks there can be no danger, so he walks on. Presently the wind begins to rise, still he thinks there can be no danger, it is only rounding that jutting cliff, there is plenty of time, and then he will be safe. Meanwhile the sea comes gradually on; wave after wave, like so many horsemen in battle array, riding one after the other. Every moment they advance a step or two; and before the man has got to the jutting cliff he sees them dashing against its feet. What is he to do? On one side is a steep and rugged ledge of rocks; on the other side, the sea, which the wind is lashing into a storm, and is rushing towards him in foaming fury.

Would a man in such a plight think of losing another moment? Would he stop to consider whether he should not hurt his hands by laying hold of the sharp stones? Would he not strain every nerve to reach a place of safety, before the waves would overtake him? If his slothfulness whispered to him "It is of no use, the ledge is very steep; you may fall back when you have got half way; stay where you are, perhaps the winds may lull, and the waves may stop short, and so you will be safe here." If his slothfulness prompted such thoughts as these, would he listen to them? Would he not reply, "Hard as the task may be, it must be tried, or I am a dead man. God will not work a miracle in my behalf—he will not change the

course of tides, to save me from the effects of my own laziness. I have a few minutes left—let me make the most of them."

This scene is not one of mere fancy. Many accounts are given of the risk which has been run by neglecting to flee from a rising tide. Some, by great efforts, aided by God's providence, have escaped a watery grave. Others have been overwhelmed, and have perished amid the mighty waters. The man who is about to be overtaken by the flowing tide, is a similitude of the sinner away from Christ, the Rock of Salvation. On one side of him is the steep ledge of Repentance; on the other, the waves of the bottomless pit are every moment rolling towards him, and even beginning to surround his pathway. Is this a situation for a man to stop in? Will any one in such a situation talk about the difficulty of repentance? If wise, he will not, but will put forth all his efforts to ascend the cliff, which, if he ascends, all will be well; for his feet are placed upon a firm foundation, against which the angry waves may dash in vain.

Whatever we do for our salvation, ought to be done in time, and with all our might. We ought not to defer it until we are encompassed with the waves of death. Repent now, therefore, in time; flee to the Rock of Refuge, for now is the day of salvation.

The way of a fool is right in his own eyes. Prov. xii. 15. *Professing themselves to be wise, they became fools.* Rom. i. 22. *Without unaerstanding.* Rom. i. 31.

IGNORANCE AND FALSE PHILOSOPHY.

Mistaken fool, who with the candle's light,
Would view the dial's figures in the night;
He seems to know not that the sun's bright ray,
Must cast the shade that marks the hour of day.
Another proof of ignorance is plain,
The boy who would the shining moon obtain;
He sees the glittering object in the skies,
And all in vain to grasp the treasure tries;
The barking dog, with human sense unblest,
Seems here to share the folly of the rest.
Near by, a structure, more for show than use,
Essays *perpetual motion* to produce;
Mistaken all, their ignorance is plain,
For false philosophy must toil in vain.

The cut represents a person claiming to be a philosopher, who is endeavoring to ascertain the time of night by a sun-dial. He understands that the true time is ascertained by the shade which is cast on certain figures from the upright part of the dial. This is perfectly true, but this shade is only cast when the *sun* is shining bright and clear—*moon-light* or *candle-light* is of no avail, it is worse than none, as it will mislead all who trust in it. Of this all-essential fact this philosopher appears to be in profound ignorance—he even holds up a candle to assist him in his investigations.

On the right of the engraving is seen an ignorant boy crying out for the moon, which looks so bright, that he is quite captivated by its appearance, and he thinks he can almost reach it with the rod he has in his hand. The dog that is near him, is also attracted by its bright appearance; perhaps he thinks it is a stranger who is approaching him, he therefore gives a bark of defiance. On the left, near the sun-dial, is an apparatus for producing *perpetual motion*—the great desideratum among inventors. Our philosopher has spent considerable time over it, and feels confident that he has nearly, if not quite, accomplished his object.

In order to ascertain what is truth, respecting the progress of time, it is necessary that we have the light of the sun, as we cannot place any dependence on any inferior luminary. No confidence can be placed in the light of the moon, although borrowing what light it has, from the sun. In a reli-

gious sense, would we gain a knowledge of the truth, we must have light from the Father of Light, the great moral Sun of the universe. Do we trust in the light of our own understanding merely? we make ourselves fools, like unto the philosopher represented with a candle in his hand, standing over a sun-dial. And if we expect to derive any valuable, or saving knowledge, except from the Great Light above the center of the universe, we show our ignorance and folly, as much as the boy who expects to reach, by his puny efforts, one of the luminous objects in the heavens.

In all our investigations in search of truth, we must do it in the light of certain great principles, or facts. We must believe in a God who overrules and superintends all things; that he is a holy, just, and good being, who will punish the wicked, and reward the righteous. We must have an entire faith in the Revelation which he has given us in his Word—what it teaches concerning the attributes or character of God, or that of ourselves, we must believe, however opposed to our previous notions, or conclusions. Those nations who have never known the divine Scriptures, or rejected the light of Christianity, have become vain or foolish, in their imaginations or reasonings.

Speaking of the wisest of the ancient philosophers, not even excepting *Socrates*, *Plato* or *Seneca*, "Who," says an eminent commentator, "can read their works without being struck with the vanity of their reasoning, as well as with the stupidity of

their nonsense, when speaking of God? * * In short, "professing themselves to be wise, they became fools,"—they sought God in the place in which he is never to be found, viz.: the corrupting passions of their own hearts. * * A dispassionate examination of the doctrines and lives of the most famed philosophers of antiquity, will show that they were darkened in their mind, and irregular in their conduct. It was from the Christian religion alone that true philosophers sprung."

It is true that many of the heathen nations acknowledged the great truth that there is a supreme being; but viewing him in the light of their own understanding, they, by their false philosophy, brought themselves to believe that he was a being like unto themselves. The finest representation of their deities, (for they had many,) was in the human figure; and on such representative figures the sculptors spent all their skill; hence the *Hercules* of *Farnese*, the *Venus* of *Medicis*, and the *Apollo* of *Belvidere*. And when they had formed their gods according to the human shape, they endowed them with human passions; and as they clothed them with extraordinary strength, beauty, wisdom, &c., not having the true principles of morality, they represented them as slaves to the most disorderly passions, excelling in irregularities the most profligate of men, as possessing unlimited powers of sensual gratification. * * How men of such powers and learning, as many of the Greek and Roman philosophers and poets really were,

could reason so inconsecutively, is truly astonishing."

Previous to the Christian era, and even now where the light of Christianity does not shine, almost every trace of original righteousness has been obliterated. So completely lost were the heathen to a knowledge of the influence of God upon the soul, and the necessity of that influence, they, according to their false philosophy, asserted in the most pathetic manner, that man was the author of his own virtue and wisdom. Thus Cicero, the Roman orator, declares it to be a general opinion, that although mankind receive from the gods the outward conveniences of life—"but *virtue*, none ever thought they had received from the Deity," and again, "this is the persuasion of all, that fortune is to be had from the gods—wisdom from ourselves." And again, "who ever thanked the gods for his being a good man? Men pray to Jupiter, not that he would make them just, temperate and wise, but rich and prosperous."

The consequences of adopting as truth, other systems than that which is derived from the light that cometh from above, is forcibly described by Paul in the 1st chapter of Romans, "A vain, or false philosophy, without right principle or end, was substituted for those diverse truths which had been discovered originally to man. Their hearts had been contaminated by every vice that could blind the understanding, pervert the judgment, corrupt the will, and debase the affections and passions.

This was proved in the most unequivocal manner by a profligacy of conduct which had debased them far, far below the beasts that perish." The apostle here gives a list of their crimes, every article of which can be incontrovertibly proved from their own history, and their own writers—crimes which, even bad as the world is now, would shock common decency to describe.

In more modern times, several systems have been introduced into the world for the improvement of the human race, by gathering them into communities, fixing several fixed rules of government, &c., which, could they be fully adopted, and followed, it would seem quite possible that they might succeed. But by rejecting the prominent truth, that man is naturally a depraved creature, and discarding a Divine Revelation, the only light by which truth is discovered, almost without an exception, every one of these attempts have proved miserable failures. The founders of these systems are like the philosopher who attempts to find out the true time by the light of the moon, or the attempt of the boy with his rod to reach that luminary, or like the inventor who constructs a machine for perpetual motion, expecting that it will move continually by its own unaided force.

Canst thou, by searching, find out God? Job xi. 7. *Which is, and which was, and which is to come.* Rev. i. 8. *O the depth . . of the wisdom of God, how unsearchable his judgments, and his ways past finding out.* Rom. xi. 33.

THE INCOMPREHENSIBLE.

In vain the sages, with their utmost skill,
Would find out God—he is a mystery still!
In vain they search the page of ancient lore,
In vain the scrolls of centuries past explore.
The mystic circle and triangle see,
The types that shadow forth Infinity—
The circle, endless as eternty,
And the triangle, showing one in three.
Without beginning, past their finding out;
In vain they seek to solve perplexing doubt:
Wearied with search, at last one looks above,
When lo! a ray of heavenly truth and love

Steals softly downward to his darkened mind,
Seeming to say, all earthly light is blind:
Leave then the paths of human search untrod,
Content to know and feel the love of God.

The engraving is intended to represent the philosophers of various ages, closely engaged in poring over the manuscripts and books which contain the records of human thought, ancient and modern, upon the being and attributes of God. The systems of Pythagoras, Plato, Zeno, and other ancient philosophers, are being examined, also the various systems of more modern times. Above the group are seen the emblems of that being of whose nature they are so earnestly searching out. A circle is represented, showing that he is without beginning; a triangle is also seen, showing three in one, and one of three.

Among the philosophers represented, one has come to a stand; he appears to have been almost wearied out in his searchings, and has laid aside his manuscripts and books. He is convinced that all human theories are utterly incompetent to describe the being and the attributes of God. Despairing of all human help, he looks upward, as if to implore assistance from the Divine Being. In answer to humble prayer, beams of light and glory descend from above. He believes—his soul is filled—he loves and adores! but he comprehends not!

Without beginning! O how incomprehensible, how overwhelming the thought! Reason is amazed, bewildered, but she is forced to believe. Else why are we here; some being must have made us, and

all that we see, or hear; and he that made us must himself be unmade—he that is unmade must be eternal, or without beginning; and that which is before all things, and without beginning, is the incomprehensible God.

The great and glorious Being, whom we call GOD, must be *eternal*. There must have been a time when he existed alone, and there was never a time when he did not exist. As God has existed eternally in the past, so he will exist in the eternity to come. "No possible reason," says one, "can be given why he should cease to be. There is no greater Being upon whom he is dependent for existence, or who could take it away; and in his nature, or essence, there is no principle of decay. The eternity of God comprehending the past, as well as the future, is thus expressed by the inspired writer: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

Although angels and human spirits may exist in the eternity to come, yet there is an important difference in the nature of their existence, from that of the Deity. They are not necessarily immortal, and there is no contradiction or absurdity in supposing them to be annihilated, or struck out of existence. There was a time when they were not, "and all that can be said of them is," says a celebrated writer, "that having begun, they shall never cease to exist. Their life will flow on without intermission, and they will ever continue in a pro-

gressive state. Their continuance in life is the result of the will of their Creator; and besides, if we may so speak, they have only a half an eternity allotted to them as their portion, the half which is to come, while eternal ages had passed away before they were called out of nothing."

The existence of God is not like that of his creatures, progressive, but comprehends what we call the past, the present, and the future. These are the divisions of time; but the first and the last have no place in the duration of the Supreme Being. The Revelation given us in the Bible, confirms the natural dictates of our reason, in the accounts which it gives us of the existence of God—where it tells us, that he is the same yesterday, to-day, and forever—that he is the Alpha and the Omega, the Beginning and the Ending—that a thousand years with him are as one day, and one day as a thousand years. By expressions like these, we are taught that the existence of God, as to time and duration, is totally different from that of his creatures, which fact makes it incomprehensible to any created being.

In a being who had no beginning, succession or progression is impossible. We can conceive a future infinite succession, or line continually extending; but we cannot conceive a past infinite succession, or a time which had not a beginning. "Whatever difficulty we may have in annexing an idea to our words," says Dr. Dick, "we must pronounce the eternity of God to be stationary, and not like ours, in motion." It may be objected, that there

is in the Scriptures expressions by which his eternity is described by differences in time, particularly that which describes him as one, "who was, and is, and is to come." But it may be answered, that human language is imperfect, and that there are no words which can properly express the stable nature of his eternity, and when we speak of it, we are under the necessity of using words in common use, founded on the divisions of time. From this cause also, when we speak of the other perfections of God, we have to use terms which attribute corporeal members, and human affections to the Deity; thus, the *eye* of the Lord is over all works, his *hand* is stretched out, he is *angry* with the wicked, &c.

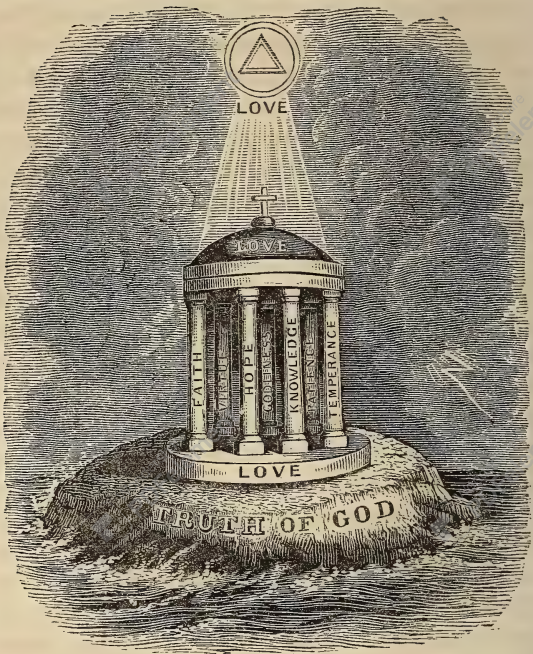
With regard to space—the creation of God—what is its extent? Where is its beginning, or ending? These questions force themselves upon us—we are bewildered—they are incomprehensible as Deity itself. "Where," says a celebrated writer, "is the region in which God may not be found? Go to the most dismal spot upon the globe—to a spot, if such there be, where no plant grows, where no creature breathes—in this lone solitude, you shall find Him in the eternal snow which covers it, in the rocks which rear their dark pinnacles to the sky, and in the waves which beat upon its desolate shores!" Go into the wilderness, where no human foot has trod, and you shall see Him in every thing which lives; the bird that sings among the branches, the waving grass, and beauteous flowers, all live, move, and have their being, in Him! Look up to

the heavens! behold the shining stars, who can number them? who lit up the fires with which they glow? who guides them in their course, but the same being whose center is every where, and whose circumference is no where?"

Who, by searching, can find out God—who can find out the Almighty to perfection? We feel assured that he possesses certain attributes which we designate by names by which we distinguish certain excellencies among men. We ascribe to him every idea of virtue, and spiritual beauty exalted to infinite perfection. "But how," says another writer, "the Divine Being himself exists in an essential and eternal nature of his own—how he can be present at the same moment every where—how, unseen, and unfelt by all, he can maintain the most perfect acquaintance and contact with all parts and portions of the universe—how he can be at once all eye, all ear, all presence, all energy, yet not interfere with any of the thoughts and actions of his creatures—this is what baffles the mightiest and the meanest intellect; this is the great mystery of the universe, which is at once one of the most certain and incomprehensible of all things—a truth, at once enveloped in a flood of light, and an abyss of darkness! Inexplicable itself, it explains all besides; it casts a clearness on every question, accounts for every phenomenon, solves every problem, illuminates every depth, and renders the whole mystery of existence perfectly simple, as it is otherwise perfectly intelligible, while itself *alone* remains

in impenetrable obscurity! After displacing every other difficulty, it remains the greatest of all, in solitary, insurmountable, unapproachable grandeur! So truly, 'clouds and sunshine are round about him. He maketh darkness his secret habitation—his pavilion to cover him, thick clouds.'"

We ascend from effects, to look at the cause of them; from the marks of contrivance and design, to the necessary existence of an Almighty Contriver. Bnt what sort of being he is, and what is the nature of his contact with his creatures, must, in the present state at least, remain an unfathomable mystery. We are utterly at a loss, in all such speculations; yet this affords no diminution of the motives of piety. Our belief in the being of a God, is the belief of a profound mystery. The very idea of such a Being would appear incredible, were it not that it is necessary, because the greatest absurdities would flow from supposing the contrary. Nothing can be accounted for, unless we admit the existence of a causeless Cause—a presiding Governor of the universe. We are compelled, therefore, to choose the less difficulty of the two; or rather to choose difficulty instead of impossibility, mystery instead of absurdity; and hence we repose on this grand truth."



Upon this rock I will build my Church. Matt. xvi. 18. *Ye are God's building.* 1 Cor. iii 9. *Which is the Church of the living God, the pillar and ground of the Truth.* 1 Tim. iii. 15.

THE CHRISTIAN CHURCH.

See here the temple, based on Christian love,
No tempest rage its firm foundations move,
Sure is the rock, though billows foam around,
Its sacred dome by endless love is crowned.
The glorious light above it, brightly shines,
And sheds o'er all its influence divine;
Though storms may come, and angry billows dash
Around the rock, and threatening lightnings flash,
It stands upon the Eternal Word secure,
To last while endless ages shall endure.

The Church of God, and even individual Christians are compared to a building, or temple. The Church is founded on God's truth, represented in the engraving by a rock in mid ocean. The Christian Church, or Temple, has seven or more pillars, on which are inscribed various Christian graces. It will be perceived that love is at the foundation; it crowns the temple. The emblems of the Deity are seen above all, and a sacred influence descends from above. The temple is surmounted by a cross, which is, in a religious sense, the prominent object to be set forth in all Christian assemblies.

Back from the temple, the angry elements are in commotion, the lightnings flash, the thunders roar, and the billows swell, dash and foam, but the rock, and the temple founded upon it, will remain secure. So the truth of God, and whatever is founded upon it, will stand for ever, though storms of opposition, fiery tempests, and dashing billows roar around.

The Christian church is defined to be the "whole system of Christianity as laid down in the New Testament, and built on the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone. It is composed of all who hold the doctrines of Christianity, who acknowledge Jesus as their chief Teacher, and only Advocate; and of all who love God with all their heart, soul, mind, and strength, and their neighbor as themselves; or are laboring after this conformity to the mind and commands of their Creator.

It is not known by any particular *name*, it is not distinguished by any particular *form* in its *mode* of worship; it is not exclusively here, or there. It is the *house*, or temple of God, it is where God's spirit dwells, where his precepts are obeyed, and where pure, unadulterated love to God and man prevails. It is not in the *creed*, nor religious *confessions* of any denomination of Christians; for, as all who hold the truth and live a holy life, acknowledging Jesus alone, as the head of the church, and Savior of the world, are members of his mystical body—and such may be found in all sects and parties—so the Church of Christ may be said to be everywhere, and to be confined nowhere; in whatever place Christianity is credited and acknowledged. The wicked of all sorts, no matter what their professions may be, or to what order or denomination they may belong, they are without the pale of the Christian church.

Seven of the Christian graces, which may be considered as pillars in the Christian Temple, or Church, are faith, virtue, hope, godliness, knowledge, patience and temperance.

Faith, the first in order, is a prominent pillar, and to which all the others are conformed. It is sometimes used to designate the whole of the Christian system.

Virtue has been variously defined by commentators—by some it is said to be the doing of good to mankind, in obedience to the will of God, and for the sake of everlasting happiness: others, that it

denotes that *courage*, or *fortitude*, which enables one to profess the Christian faith before men, in all times of persecution.

Hope is one of the strong pillars in the Christian temple—when we are in trouble or affliction, the hope of happiness and glory hereafter, sustains us in our present trials, and relieves us, in a great measure, from the dread of those to come.

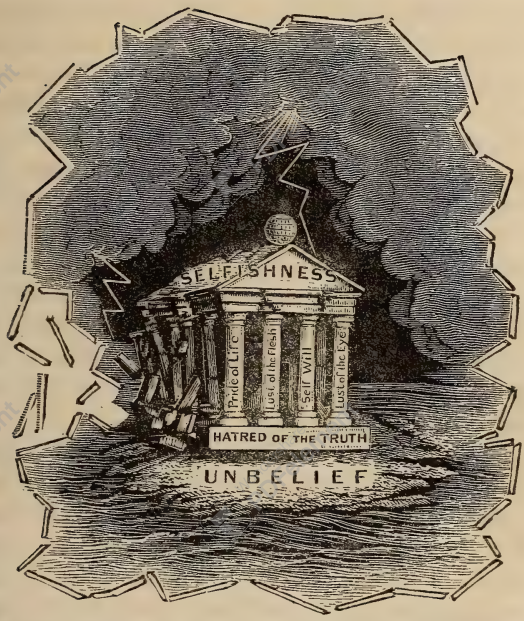
Godliness, strictly taken, is right worship or devotion. It is difficult, as one observes, to include an adequate idea of it, in what is called a definition. "It supposes knowledge, veneration, affection, dependence, submission, gratitude, and obedience; or it may be reduced to these four ideas: knowledge in the mind, by which it is distinguished from the visions of the superstitious; rectitude in the conscience, that distinguishes it from hypocrisy; *sacrifice* in the life, or renunciation of the world, by which it is distinguished from the unmeaning obedience of him who goes as a happy constitution leads him; and lastly, *zeal* in the heart, which differs from the languishing emotion of the lukewarm."

Knowledge denotes learning or the improvement of our faculties by reading, observation and conversation; *experience*, or the acquiring new ideas or truths, by seeing a variety of objects, and making observations upon them in our own mind. Religious, saving knowledge, consists in veneration for the Divine Being, love to him as an object of beauty and goodness—humble confidence in his

mercy and promises, and sincere, uniform, and persevering obedience to his word. It may be farther considered, as a knowledge of God, of his love, faithfulness, power, &c. Knowledge will also enable us to instruct and benefit mankind, and we thus may become truly a pillar in the temple of God.

Patience, bearing all trials and afflictions with an even mind—enduring in all, and persevering through all, an important and ornamental pillar in the Christian temple. "Patience," says an eminent writer, "is apt to be ranked by many among the more humble and obscure virtues, belonging chiefly to those who groan on a sick bed, or who languish in a prison; but in every circumstance of life no virtue is more important both to duty and happiness." It must enter into the temper, and form the habit of the soul, if we would properly sustain the Christian character.

Temperance, a proper and limited use of all earthly enjoyments, keeping every sense under proper restraints; and never permitting the animal part to overcome the rational. *Sobriety* may be properly included under the head of this virtue; and is both the ornament and defence of the Christian. Sobriety is a security against the bad influence of turbulent passions. It is necessary for the young and the old, for the rich and the poor, for the wise and the illiterate—all need to be sober and temperate.



Which say they are Jews and are not, but are the Synagogue of Satan. Rev. ii. 9. *The floods came and the winds blew and beat upon that house; and it fell.* Matt. vii. 27.

THE SYNAGOGUE OF SATAN.

The Synagogue of Satan here appears,
On crumbling sands the tottering structure rears
Its trembling columns, which their roof uplift
While raging billows round it madly drift.
No tapering spires that seem to cleave the skies
Pointing to Heaven from out its roof arise,
Only an earthly globe full soon to fall,
While Folly writes her characters on all.
On Unbelief the superstructure stands
A tottering fabric reared on trembling sands,
While underneath their burthen soon give way,
The work of Satan, fit but for decay.

As there is a Christian Church among men, so the great Adversary of God and mankind has his Church, or Synagogue, in the world. It, however, stands on a different foundation; its form is different, and is also constructed of different materials. Among the prominent pillars, or columns, are the Lust of the Flesh, Lust of the Eye, Pride of Life, Self-will, &c. Hatred of the truth may be considered as the foundation of this Synagogue; on this are the columns raised. The roof, or covering, of the structure is *Selfishness;* this is surmounted by a terrestial globe, emblematical of the nature of the building, showing that it is erected for no other object than what relates to this world.

The Synagogue of Satan stands on the sandy foundation of *Unbelief*. A flood and tempest has arisen. The surges beat upon the sandy foundation; it wears away; the pillars tremble and fall; the building cracks in pieces, tumbles into ruin, and the overflowing flood will soon sweep the last vestige away.

A hatred of Christian Truth lies at the foundation of the unbelief of the unregenerate human heart. He that doeth evil, hateth the Light, and will not come to it lest his deeds should be reproved. He shuns the places where the truth is exhibited, and prefers to visit those places where his sins are not condemned, but rather palliated. He loves that system that makes light of sin, and that it will be well with him hereafter, however he may live in this world. From desiring and hoping these things, he

begins to believe them; and to disbelieve the doctrines which he hates. Upon this foundation he rears a superstructure, which may be well termed a Synagogue of Satan.

The *Lust of the Flesh* may be considered as one of the prominent pillars in the Synagogue of Satan. This may, in a primary sense, be considered "sensual desire," seeking happiness in debauchery, delicious food, strong drink, and gratification of beastly desires, apparently wishing for nothing better, saying unto the Almighty, "depart from us, for we desire not the knowledge of thy ways."

Genteel Epicurism, or Sensuality, may also be included under this head, an elegant course of self-indulgence as does not particularly disorder the head and stomach, or blemish our reputation among men, but keeps us at a distance from true religion. This species of idolatry is not confined to the rich and great. In this, also, "the toe of the peasant treads upon the heel of the courtier." Thousands in low, as well as in high life, sacrifice to this idol; seeking their happiness (although in a more humble manner) in gratifying their outward senses. It is true, their meat and drink, and the objects which gratify their other senses, are of a coarser kind. But still they make up all the happiness they either have or seek, and usurp the hearts which are due to God.

Lust of the Eye is defined as "inordinate desires after *Finery* of every kind; gaudy dress, splendid houses, superb furniture, expensive equipage, trappings and decorations of all sorts. We

may also understand "the desire of the eye" to mean the seeking our happiness in gratifying our imagination, (which is chiefly done by means of the eyes,) by grand, new, or beautiful objects. The desire of novelty to most men is natural as the desire of food and drink. Persons of wealth have strong temptations to make idols of these things. How strongly and continually are they drawn to seek happiness in beautiful houses, elegant furniture and equipage, costly paintings, and delightful grounds and gardens!

How are rich men, of a more elevated turn of mind, tempted to seek happiness, as their various tastes lead, in poetry, history, music, philosophy, or curious arts and sciences! Now, although it is certain all these have their use, and therefore may be innocently pursued, yet the seeking of happiness in any of them, instead of God, is manifestly idolatry; and therefore, were it only on this account that riches furnish him with the means of indulging all these desires, it might be well asked, "Is not the life of a rich man above most others a temptation on earth, drawing to worship wordly things, and thus make a worshiper in the Synagogue of Satan?"

Pride of Life is defined "Hunting after honors, titles, and pedigrees. Boasting of ancestry, family connections, great offices, honorable acquaintance, and such like." It is usually supposed to mean the pomp and splendor of those in high life, but it may also include the seeking of happiness in the praise and plaudits of our fellow-men, which, above most

things, engenders pride. When this is pursued by monarchs, titled warriors and illustrious men, it is called "thirst for glory."

The Pride of Life is seen among all classes and conditions of men. In the middle classes of society in many instances, we see those who possess a little more wealth than their neighbors look down upon them with contempt, and on this account will not associate with them. The poorer classes, also, have this Pride of Life, when they look down upon those whom they consider as below them; for instance those who have a skin different from their own. There are also different classes among slaves who will not associate with others of their race. Among heathen nations how strong is the prejudice of *caste*, destroying the fraternal feelings. All these distinctions among men tend to foster the Pride of Life, which thus becomes one of the principal pillars in the Synagogue of Satan.

Avarice, the love of money, is another pillar in the above Synagogue. One who is properly a miser, loves and seeks money for its own sake. He looks no farther, but places his happiness in the acquiring or possessing of it. This is a species of idolatry different from the preceding, and is of the basest kind. To seek happiness either in gratifying this, or any other of the desires here mentioned, is to renounce God as the Supreme Good, and set up an idol in the Synagogue of Satan.

Selfishness, represented in the engraving as the the roof or covering of the Synagogue. It forms

a prominent part of the structure, covering all its parts. Some writers contend that all sin may be comprehended under it. This vice consists in aiming at our own interest and gratification only, in everything we do. It shows itself in avarice, oppression, neglect and contempt of the rights of others, rebellion, sedition, immoderate attempts to gain fame, power, pleasure, money, and frequently by gross acts of lying and injustice. By, and under its power, innumerable sins are committed, as perjury, hypocrisy, falsehood, idolatry, persecution and murder itself.

The priests who officiate in the Synagogue of Satan have been numerous in all ages and countries. From the priests of Baal down to the present time there has been an unbroken succession of ministrations to the present time. Instead of leading men to the worship of the true and living God, many teachers have held up demons for admiration and worship. Even in modern times, oppression, rapine, war, revenge and bloodshed have been advocated by those professing to belong to the Christian Church, but are in reality of the Synagogue of Satan.

Satan, the Chief Ruler or Master of the Synagogue here described, receives his name from a Hebrew word signifying adversary or enemy. It appears he and his company were cast out of Heaven on account of their pride and rebellion. By his envy and malice, sin, death, and all other evils came into the world, and by the permission of God, he

exercises a kind of government over his subordinates, over apostate angels like himself. He is the Father of Liars, and puts his spirit in the mouth of false prophets, seducers and heretics. He reigns in the hearts of the children of disobedience, and tempts men to evil; inspires them with evil designs, as he did David, when he suggested to him to number his people; to Judas to betray his Lord and Master; and to Ananias and Sapphira to conceal the price of their field. He is also represented as a roaring lion, seeking whom he may tempt, deceive and devour. For this purpose he erects synagogues, inspires messengers and teachers to set forth his false doctrines, calls light, *darkness*, and darkness, *light*, and in short, uses his utmost skill to rob God of his glory and men of their souls.

"I hate the tempter and his charms;
I hate his flattering breath;
The serpent takes a thousand forms,
To cheat our souls to death."

Behold I lay in Zion . . a precious corner stone . . a sure foundation. Isa. xxviii. 16. *I am the way, and the truth, and the life.* John xiv. 6.

THE SAFE BRIDGE.

With sure foundations built on solid rock,
Firm to resist the waves, or tempest shock,
Behold the bridge, with firm foundations sure,
Spanned by the promises that must endure;
Though billows rise, and madly foam below,
Safe on his journey o'er the bridge he'll go.
The righteousness of Christ, the sinner's plea,
The one foundation of his hope must be,
While truth divine, is like the rock, secure,
And like eternity, must still endure.

The only safe bridge over which the traveler can pass from this world to the "better country," rests

on the rock of Divine Truth. This foundation will stand, though storms and floods may beat against it. The traveler lays hold of, and is supported by, the iron-stranded rope of the Divine Promises, and by means of the Righteousness of Christ, a firm foundation is laid, a bridge is formed, by which the traveler can pass from this world to the new heavens and the new earth. He may, perhaps, through ignorance, have some misgivings as to the safety of the bridge over which he expects to pass, during the tempests and darkness by which he is sometimes surrounded; he may be fearful of being blown off; or, by some misstep, he may be precipitated into the depths below. Should a tempest arise, he need not fear, if he will but lay hold of the Divine Promises, and he may rest assured that they will not fail, though whatever else may seem to pass away.

It will be perceived, that in order to get on to the bridge, it is necessary to get upon the elevated road—the highway of holiness. This is the way of safety. "No lion shall be there," and "the wayfaring man, though a fool, need not err therein." Holiness consists in obedience to the divine commands—in learning God supremely—in loving our neighbor as ourselves. It is neither circumcision, nor uncircumcision, but a new creation, whereby a man is taken from wandering in the filth and mire of sin, washed and cleansed by the blood of Christ, and his feet placed on firm foundations, on that way which leads to everlasting life and felicity.

As the Great Lord of all has ordained that those who inhabit this world, at an appointed time must leave it, He wishes to conduct all the creatures he has made, to a place of eternal happiness. This he has proclaimed to them in his word, he has also cast up a way of holiness, "by which the ransomed of the Lord can return to Zion, with everlasting joy upon their heads." And for these he has prepared a kingdom from the foundation of the world. But he will not force them into it; he leaves them in the hands of their own council. He saith, "Behold I set before you life and death; blessing and cursing; choose life that you may live." He cries aloud, walk ye on the path of holiness, and whenever the appointed time arrives for you to cross over the gulf of death to the unseen world, lay hold of the Divine Promises, place your feet on that bridge which rests on Divine Truth, and is sustained by the Righteousness of Christ.

The *Lord our Righteousness*, is a term which expresses a vital truth of Christianity, and, in a certain sense, sustains or supports its whole frame. It may be stated that the Christian Church stands or falls with it. It is the pillar and ground of that faith, of which alone cometh salvation. The Righteousness of Christ, is defined by a celebrated writer as twofold, divine and human. His divine righteousness belongs to his divine nature, as equal with the Father, "over all, God blessed for ever." His human righteousness belongs to him in his human nature, and is a transcript of divine purity, justice,

mercy and truth. It includes love, reverence, and resignation to his Father—humility, meekness, gentleness—love to lost mankind, and every other holy and heavenly temper. It also includes all his outward acts, which were exactly right in every circumstance. The whole and every part of his obedience was complete. He "fulfilled all righteousness."

But the obedience and righteousness of Christ implied more than all this; it implied not only doing, but suffering; suffering the whole will of God, from the time he came into the world, till "he bore our sins in his own body on the tree;" yea, till he made full atonement for them, "bowed his head and gave up the ghost." A measure of this truth is impressed upon the hearts of all Christians, of every name, when about to pass into the other world. It was this that even impressed the mind of the celebrated Bellarmine, when asked, as he was about to die, "Unto which of the saints wilt thou turn?" cry out "*Fidere meritis Christi Intissimun*!"—[It is safest to trust in the merits of Christ.]

Says an ancient and celebrated writer, "Christ, by his obedience, procured righteousness for us." And again, "all such expressions as these,—That we are justified by the grace of God—that Christ is our righteousness—that righteousness was procured for us by the death and resurrection of Christ, import the same thing; namely, that the righteousness of Christ, both his active and passive right-

eousness, is the meritorious cause of our justification, and has procured for us, at God's hand, that upon our believing, we should be accounted righteous by him."

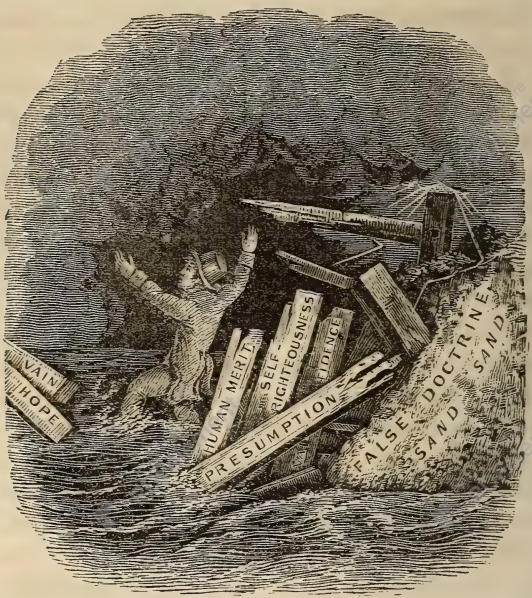
All true Christians are saved in consequence of what Christ hath done for them, and not for the sake of their own righteousness, or works, as it is declared, "Not by works of righteousness which we have done, but according to his mercy he hath saved us." "By grace are ye saved, through faith, not of works, lest any man should boast." We are justified freely by his grace, through the redemption which is by Jesus Christ. When all the world was not able to pay any part of our ransom, it pleased him, without any of our deserving, to prepare for us Christ's body and blood, whereby our ransom might be paid, and his justice satisfied. Christ, therefore, is now the righteousness of all them that truly believe in him.

We must first cut off all our dependence upon ourselves before we can truly depend upon Christ. We must cast away all confidence in our own righteousness, or we cannot have a true confidence in his. Till we are delivered from trusting in any thing that we do, we cannot thoroughly trust in what he has done or suffered. The righteousness of Christ is the only foundation which will surely bear us into heaven. They to whom the righteousness of Christ is available, are those who are made righteous by the Spirit of Christ, and are renewed in the image of God, "after the likeness wherein

they were created, in righteousness and true holiness."

The great enemy of God and mankind, in order to lure the human race to destruction, builds up a structure connected with the pathway of sin somewhat similar in appearance to the safe bridge. The righteousness of Christ being one of the supports of the safe bridge, an imitation has been got up, called by that name, which might be more properly called false confidence.

Some even turn the grace of God into laciviousness, making Christ's righteousness a cloak for their sins. When reproved of their sins, they may answer, perhaps, "I pretend to no righteousness of my own—Christ is my righteousness." Or, if charged with injustice, licentiousness, &c., will answer, "I am, in myself, unjust, impure, &c.; but I am, in Christ, righteous, and pure, and clean." Let all such dreamers be assured that they who "commit sin are of the devil," notwithstanding all their exalted faith and opinions. Such characters, not being on the highway to holiness, can never pass on to the safe bridge, which conduct to eternal safety and happiness.



The hope of unjust men perisheth. Prov. xi. 7. *The way of the wicked he turneth upside down.* Ps cxlvi. 9. *There is a way that seemeth right unto a man, but the end thereof are the ways of death.* Prov. xvi. 25.

THE UNSAFE BRIDGE.

The heedless traveler on his journey see,
Passing from Time into Eternity;
The bridge, unsafe, he treads with willing feet,
Nor seems to fear the ruin he must meet;
It rests upon false doctrines, sandy banks,
Frail structure! unsupported are its planks;
He heeds no warnings, knows not that the tide
Will sweep away the bridge in ruin wide,
While raging billows foam, dash to and fro,
He quickly falls, and sinks in depths below!

The man who passes from time to eternity, regardless of the great truths of Christianity, may be

compared to a traveler who undertakes to cross a deep and wide stream, on a frail and unsafe bridge, which gives way under a slight pressure, or by the wearing of waters.

The main foundations on which this bridge rests are the sandy banks of False Doctrine—the main timbers of which are Presumption and Vain Hope —the planks consist of various kinds of human merit, self-confidence, &c. The heedless traveler, without due examination of the structure over which he expects to pass, fearlessly passes on, till the frame-work, and every thing else connected with the bridge, gives way—he is at once precipitated into, and sinks in the mighty waters.

There are many false systems of religion extant, each of which claims to be sufficient to conduct one in safety from time to a happy eternity. When the time of trial arrives, they will all be found unavailing, and as unsafe as a bridge, or other structure, which has for a foundation, or support, a bank of sand. A person not knowing the nature of the soil of which the bank is composed, and on which the main timbers of the bridge rest, will be apt to believe that the bank is sufficiently durable to resist the action of the stream, and the bridge itself strong enough to bear the passenger to a place of safety. It is true, he may have had some intimidations of the danger of attempting to cross the stream on this bridge, but as these warnings comes from persons whom he considers as rather weak minded, and disposed to look on the dark side of things, he

does not feel disposed to take their advice. He has been informed that there is another bridge, which is indeed safe, but as it is some distance off, and somewhat difficult to get on to the highway that leads to it, he determines to venture himself on the bridge near at hand, especially as he sees the great mass of travelers are of the same mind with himself.

The great Lord of the country has ordained that all travelers shall leave this part of his dominions at a fixed time, whether they go willingly or not. He wishes them all to come to a better country, which he has prepared for all those who love and obey him. He has caused a bridge to be erected at an immense expense, over which all can pass in safety. He has sent out his servants to invite and entreat all travelers to come, and pass over the bridge without money and without price! He has also prepared delightful mansions for all who will accept his kind invitation to the paradise he has prepared for them. He has also instructed his servants to warn all travelers against attempting to cross the unsafe bridge, telling them that they will be for ever lost, if they venture themselves on such a frail structure.

An evil prince, the enemy of the Lord of the country, has laid the foundations for the unsafe bridge, and has had the principal direction in furnishing the materials. He also has servants under him, whom he sends abroad to induce travelers to pass over the bridge which he has done so much in

the construction of. He represents it as entirely safe, and even contradicts the assertion of the Lord of the country, that all will be lost who attempt to pass over it.

This arch-enemy of God and man, has thus far deceived the greater portion of the human family. All who come on to the bridge he considers as his subjects, and when they fall from the bridge into the depths below, they pass into the regions of darkness and despair—they now find indeed that they are lost, that they are forever excluded from the abodes of the blessed above, there being between them and that happy place a great gulf fixed, over which no one can pass.

It is sometimes the case, that those who venture on this unsafe structure, become convinced of its frail nature, and of its utter insufficiency to bear up a person from the gulf of perdition. Considering the many warnings they have slighted, the proffered mercies they have rejected, they feel that they are justly condemned, and have forfeited all claims on the divine compassion. Knowing, by melancholy experience, that they have no power of themselves, to help themselves, and having no expectation that God will help them, and that the day of their calamity has overtaken them, despair seizes them, and they at once cast themselves, by their own act, into the depths below!

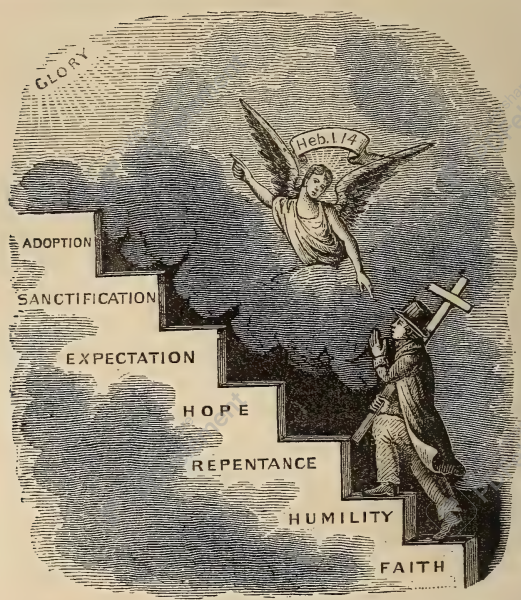
Presumption is one of the main supports which give a specious strength to the unsafe bridge. Many are ruined by so presuming on the mercy of

God, as utterly to forget his justice. Although he has expressly declared, "Without holiness, no man shall see the Lord;" yet they flatter themselves, that live as they may, they shall in the end come out right. They feel that they love their sins, and that, after all, they are not so bad as the Bible represents—that they are of little importance—that God will overlook them, or if he does not, they will be let off with some slight punishment. It is true, the Bible, in its literal sense, seems to denounce awful punishments against the wicked, but they persuade themselves that God is too merciful to punish in this manner: these threatenings may mean something else.

Others, perhaps, persuade themselves that if they have faith merely, it is sufficient to save them, that Christ has done all things for them, they are complete in him, &c.; no matter what sins they commit they cannot be lost, for faith will save them; evidently forgetting what the apostle says, that "Faith without works is dead, being alone." Some have gone so far as to renounce the outward forms of religion, treating them with contempt, esteeming them as "carnal ordinances," which persons of their knowledge and discernment, are not bound to observe. Some have even advocated the direct violation of God's law, (strange as it may appear,) under the profession of superior sanctity; of being "all one in Christ Jesus," while indulging their beastly appetites; prating about liberty, while "they are the servants of corruption."

The largest class, perhaps, who endeavor to pass over the unsafe bridge, expect to do it on the planks of human merit, self-righteousness, &c. By comparing themselves with many others they see about them, they consider themselves quite righteous. It may be that "they fast twice in the week, and give tithes of all they possess," and give a considerable amount for charitable purposes. They can stand up before God, and give thanks, that they are not as bad as other men are. They think, perhaps, that publicans, and other low characters like them, may, in consequence of the enormities they have committed, cry out "God be merciful to us sinners." They never have, nor ever desire to be associated with such characters.

A large class of persons of this stamp, have such an opinion of their virtuous dispositions, and the good deeds they have done, that they hardly need any other righteousness than their own, for their acceptance with God. All such will assuredly be disappointed; for there is no other name or foundation under heaven, whereby we can be saved, or on which we can rely for salvation, but that of Jesus Christ. All else beside him is like the unsafe bridge, which, if we traverse, it will give way, and the deluded traveler will sink to rise no more!



Thou wilt show me the path of life. Ps xvi. 11. *They go from strength to strength.* Ps. lxxxiv. 7. *The path of the just shineth . . more and more unto the perfect day.* Prov. iv. 18.

SEVEN UPWARD STEPS.

Seven upward steps in Christian life we see,
First Faith sincere, and then Humility;
Then the Repentance shown to God and man,
And Hope, that eager grasps salvation's plan;
Then Expectation of the joys to come,
Promised the Christian in his heavenly home.
Sanctification, next within the soul,
And blest Adoption, surety of the whole;
While Glory over all sheds luster down,
And angels point him to the starry crown;
While hopes like these the Christian's life employ,
The cross seems light, he presses on with joy.

In the engraving annexed, a person is seen ascending the steps from faith to glory. He bears the consecrated cross, encouraged by the presence and ministry of a guardian angel, to press upward to the heavenly regions. The first step represented is *Faith;* showing that every one who commences a religious life must, in the first place, have faith in the being and attributes of God, believing that he is, and that he is a rewarder of all them that diligently seek him. In many places in Scripture, faith is represented as the principal grace, and without it no one can please God. The apostle, in his epistle to the Hebrews, gives a long catalogue of worthies who exercised living faith, from righteous Abel down to the Christian era, many of whom performed wonders by its power; and it is recorded of them that they all died in faith.

When a man has faith in God, and begins to understand something of his nature, and of his obligations to him, he feels a spirit of *Humility*, on account of his short-comings, his violations of the divine law, and the spirit of depravity within. He sees that he has broken the law of his Creator and Benefactor, and rendered himself liable to the infliction of its penalties. He is humbled in the dust before God, and feels himself undone, unless God has mercy on him. He has now taken the second upward step towards salvation.

In view of his trangressions against so great and so good a Being, the convicted sinner has a view of his corrupt and vile nature, and of his exceed-

ing depravity, and loaths himself on account of his sins. He now feels a deep sorrow for his transgressions, and makes a firm resolution and determination to forsake them. He now exercises evangelical *Repentance*, and thus has taken the third upward step represented in the engraving.

Encouraged by the divine promise, he now takes the fourth step upward. He exercises *Hope* that God will deliver him from all his sins, and save him with an eternal salvation. "The hope of a Christian," says one, "is an expectation of all necessary good, both in time and in eternity, founded on the promises, relations and perfections of God; and on the offices, righteousness and intercession of Christ. It is a compound of desire, expectation, patience and joy—Rom. viii. 24, 25. It may be considered, first, as *pure*, 1 John iii. 2, 3, as it is resident in in that heart which is cleansed from sin—second, as *good*, 2 Thess. ii. 16, (in distinction from the hope of a hypocrite,) as deriving its origin from God, centering in him—third, it is called *lively*, 1 Pet. i. 3, as it proceeds from spiritual life, and renders one active and lively in good works—fourth, it is *courageous*, Rom. v. 5, 1 Thess. v. 8, because it exercises fortitude in all the troubles of life, and yields support in the hour of death, Prov. xiv. 32—fifth, *sure*, Heb. vi. 19, because it will not disappoint us, and is fixed on a sure foundation—sixth, *joyful*, Rom. v. 2, as it produces the greatest felicity in the anticipation of the complete deliverance from all evil."

Expectation, the fifth step, is nearly allied, and may be considered as an advanced step upward from hope. We may, indeed, hope for some things which we may have but very little prospect of receiving, and it may be so deferred as even to make "the heart sick." But the Christian, having had some experience of the mercy and goodness of God, now expects to receive still greater blessings in accordance with his promises.

Sanctification, the sixth upward step in the Christian life, is defined by Archbishop Usher to be "nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt offering to Christ." It is also defined as the work of God's grace, whereby we are enabled to die unto sin, and live unto righteousness.

Sanctification is distinguished from justification thus: justification changeth our state in law before God as a Judge. Sanctification changeth our heart and life before him as our Father. Justification precedes, and sanctification follows as the fruit and evidence of it. Justification removes the guilt of sin—sanctification the power of it. Justification delivers us from the avenging wrath of God—sanctification from the power of it. It is a work of God, and evidences itself by a holy reverence of the Divine Being—patient, submission to his will—communion with God—delight in his Word and ordinances—humility, prayer, holy confidence, praise, and uniform obedience.

Being purified and sanctified, we are thus rendered complete in Christ, we receive *adoption* as sons. This, the seventh and highest elevation to which mortals can attain in this life, before they enter *Glory* above. Adoption is defined to be the act of God's free grace, whereby human beings are received into the number, and have a right to all the privileges of the sons of God. Adoption is a word taken from the civil law, and was much in use among the Romans in the time of the Apostles; when it was the custom for persons having no children of their own, to adopt one or more of some others, to whom they gave their name, their estates, and were in all respects treated and considered as their own children.

The privileges of those who are adopted into the family of God, are every way great and extensive. They have God's name upon them, and are described as his people, "called by his name." They are no longer slaves to the things of time and sense, but are raised to dignity and honor. They have inexhaustible riches laid up for them, for it is declared that "they shall inherit all things." They have the divine protection, for it is also declared that "they shall dwell in a peaceable habitation, and in sure dwellings, and quiet resting places." They shall have unspeakable felicity and eternal glory—for the same word declares that "they shall be for ever with the Lord."

Those who are adopted into the family of heaven, cast off all allegiance to any other—they give up

every other interest which interferes with the will and glory of their Heavenly Father, saying "other lords have had dominion over us; but by thee only will we make mention of thy name." These adopted ones feel a supreme affection for their Great Benefactor, and each one of them says, from his heart, "whom have I in heaven but thee, and there is none on earth that I desire besides thee." They have access to God with a holy boldness. Being children by adoption, and joint heirs with Jesus Christ, they can, by the virtue of his merits, "come boldly to the throne of grace, that they may obtain mercy, and find grace to help in time of need," and in the words of inspiration, they may truly say, "He that spared not his only begotten Son, but freely gave him up for us all, how shall he not with him freely give us all things."

The Christian traveler, having ascended to a state of sanctification and adoption into the family of Heaven, has arrived at the confines of eternal GLORY. He is now in the land of Beulah, and has glimpses of the heavenly, glorious and eternal mansions of the blessed, and can say with the Apostle, "Henceforth I know that there is a crown of glory laid up for me, and not for me only, but for all who love his appearing."

But evil men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim. iii. 13. *Going down to the chambers of death.* Prov. vii. 27.

SEVEN DOWNWARD STEPS.

Seven downward steps, behold in man's career,
A siren form of Guilty Pleasure near;
She gives the cup with all her fiendish arts,
The base indulgences of sense imparts.
Desire, Self-Will, and Self-Deception first,
Three steps upon that downward way accurst;
Hardness of heart, the heavenly call requite,
And Blindness, such as will not see the light;
Presumption, sporting next on ruin's brink,
Too hardened far, the soul to pause and think,
Till Desperate Wickedness, last step below,
Lands the lost wretch in depths of darkest wo!

The engraving annexed represents a man going down, from bad to worse, a flight of steps reaching to the regions of darkness and despair. He is lured on, perhaps, by some fascinating emissary of evil, who causes the bubbles of fancy and imagination, with their brilliant and attractive colors, to dance before him. He is attracted—the cup of guilty pleasure and intoxication is held out to him —he is lured downward by his deceiver, and, as she descends to lower depths, he follows, till he reaches the utmost depths of wickedness and despair.

Man, in this life, is in a state of trial or temptation, and is situated, as it were, between two worlds, the one of light and glory, the other of darkness and despair. He is tempted to take a downward course. The world, with its fascinating objects, is always placed before him in bright and beauteous colors. He is warned by heavenly wisdom to turn off his eyes from beholding vanity, but he turns a deaf ear to her entreaties, being lured by the deceitful and lying vanities presented to his view by a demon in the form of a beautiful female. Instead of resisting the tempter, as divine wisdom commands, his mind dwells on forbidden objects, and it is filled with the *evil desire* of accomplishing or obtaining unlawful objects. This is the first step in his downward career.

Self-will, the next step downward, is natural to man in his fallen state. Satan has stamped his image on his heart, and, like his master, he is de-

termined to have his own will. The will of God, which is the supreme rule of every intelligent creature in heaven or earth, is discarded. Though warned of the fatal consequences, he braves it all in defiance of the Almighty; though entreated, he turns a deaf ear, and, with bold effrontery, says in his heart, "I will do my own pleasure independently that of my Creator." The Almighty is dethroned in the sinner's heart, and *self* is set up, served, and worshiped as Deity.

The man who has made up his mind that he will do certain acts forbidden by God's Word, in order to quiet his conscience, commences a course of self-deception. He reasons with himself that the sin he wishes to commit, (if it indeed be a sin,) is but a small affair. He is led, perhaps, to consider it rather as a human weakness than a sin, that he can repent at any time, for which God is bound to forgive. The best of men have their failings—he has his, &c. Forgetting the great truth, that man is in the world on a state of trial, he asks, "why do I have these desires, unless they are to be gratified?" True, the Bible seems to be against these things, but perhaps the Bible itself is not true, and therefore it is nothing but priestcraft.

By deceptive reasonings like the above, the heart of man is "hardened through the deceitfulness of sin," and he may be considered as having descended to the fourth downward step—*hardness of heart.* He now can violate a plain command of God, with but little or no self-condemnation—either doing

what he has expressly forbidden, or neglecting what he has expressly commanded—and yet without any remorse; and he may, perhaps, glory in this very hardness of heart! Many instances of this deplorable state of mind are to be met with among mankind, and even among some who call themselves Christians. If any one can break the least of the known commands of God, without self-condemnation, it is plain that he is under the dominion of the god of this world, and that Satan hath hardened his heart. If not soon recovered from this, he will be "past feeling," and the conscience, as St. Paul speaks, will be "seared as with a hot iron."

After a course of self-deception, and having hardened his heart, the sinner passes on to a state of *Blindness*—another downward step to perdition. As he had wilfully closed his eyes against the light, his mind becomes blinded and insensible to the truth of God. We have an example of blindness of mind among a whole people, the Jews, who wilfully closed their eyes against the true light which was exhibited by Jesus Christ, and rejected the Lord of life and glory, and preferred a murderer before him. God, in judgment, "hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, let their eyes be darkened," &c. In many individual cases, those who have wilfully hardened their hearts, and rejected Jesus Christ, become blind to all moral excellence, "calling darkness light, and light darkness."

After the mind, by a course of sin, becomes dark-

ened, the sinner commits wickedness in a bold and daring manner, *presuming* that either God will not notice his actions, or if he does, he will pardon every act he may commit. "*Presumptuous sins*," says one, "must be distinguised from sins of infirmity, or those failings peculiar to human nature, from sins done through ignorance, and from sins into which men are hurried by sudden and violent temptation. They imply obstinacy, inattention to the remonstrance of conscience, and opposition to the dispensations of Providence. Presumptuous sins are numerous; such as profane swearing, perjury, theft, adultery, drunkenness, &c. These may be more particularly considered as presumptuous sins, because they are generally committed against a known law, and so often repeated. * * As it respects professors of religion, they sin presumptuously, when they take up a profession of religion without principle, when they do not take religion as they find it in the Bible, when they run into temptation, and at the same time indulge in self-confidence and self-complacency, and when professing to be Christians, they live licentiously, and when they magnify and pervert their troubles, arraigning the conduct of God as unkind, or unjust."

The last downward step before entering the blackness of final despair, may be called that of *Desperate Wickedness.* The apostle speaks of those "who, being *past all feeling*, have given themselves over to lasciviousness, to work all uncleanness with greediness." This describes one form of desperate

wickedness, and is a complete finish of the most abandoned character. To do a wicked act is bad, but to labor in it is worse—to labor in all wickedness is worse still, but to do all this, in every case, to the utmost extent, with a desiae exceeding time, place, opportunity and strength, is worst of all, and leaves nothing more profligate, or more abandoned to be described. To be desperately wicked, is to throw off all sense of shame, and to bid defiance to all the threatenings of the Almighty against sin; to be desperate, is to have neither the hope or desire of reformation—in a word, to be without remorse, and to be utterly regardless of conduct, character, or final blessedness.

Thy law and thy gospel they despise,
  They dare thy wrath—of madness proud;
They scorn thy grace to seek, or prize
  To bow too lofty, e'en to God.

Downward to death the wicked go,
  By sin led on, to ruin driven;
They sink in darkness to a world of wo,
  And find no entrance into heaven.

What man is he that liveth and shall not see death? Ps. lxxxix. 48. *All flesh shall perish together.* Job xxxiv. 15. *Death passed upon all men.* Rom. v. 12. *Thou turneth man to destruction.* Ps. xc. 3.

DEATH'S DOINGS.

The King of Terrors, in his regal crown,
Blinded, at hazard, strikes his victims down,
The rich and great, the beggar, mean and low,
All fall alike by his resistless blow;
The infant child, the monarch on his throne,
All helpless victims on his path are strown;
The lonely maiden in her beauteous bloom,
The aged man, all share alike the doom;
A stern, resistless monarch, 'neath whose sway
None may resist, but all alike obey.

Death is usually represented by the figure of a human skeleton. In the annexed engraving he is

represented as partially clothed, so that his form, so shocking to human beings, is not always perceived. As he is called the "King of Terrors," he wears a crown. As he is impartial, he shows no favors to any particular class. He is represented as striking with his fatal darts, at the same time, the lame beggar with his crutches, and the beauteous maiden in the full bloom and joy of life—the haughty monarch, with all his insignia of royalty, and the little helpless child, are equally prostrated by the stroke of death. In the back-ground, the minister of religion is seen warning his congregation of the approach of the great destroyer.

"Death is, in itself, a most serious and distressing event. It is nature's supreme evil—the abhorrence of God's creation—a monster from whose touch every living thing recoils. So that to shrink from its ravages upon ourselves, or upon those we love, is not an argument of weakness, but an act of obedience to the first law of being—a tribute to the value of that life which is our Maker's gift.

The disregard which some of old affected to whatever goes by the name of evil—the insensibility of others who yield up their souls to the power of fatalism; and the artificial gaiety which has occasionally played the comedian about the dying bed of "philosophy, falsely so called," are outrages upon decency and nature. "Death destroys both action and enjoyment—mocks at wisdom, strength and beauty—disarranges our plans—robs us of our treasure—desolates our bosoms—breaks our heart

strings—blasts our hope. Death extinguishes the glow of kindness—abolishes the most tender relations of man—severs him from all he knows and loves—subjects him to an ordeal which thousands of millions have passed, but none can explain; and which will be as new to the last who gives up the ghost, as it was to murdered Abel—flings him, in fine, without avail from the experience of others, into a state of untried being. No wonder that nature trembles before it. Reason justifies the fear. Religion never makes light of it; and he who does, instead of ranking with heroes, can hardly deserve to rank with a brute."

"The best course of moral instruction against the passions," says Saurin, "is death." The grave is a discoverer of the absurdity of sin of every kind. There the ambitious may learn the folly of ambition. There the vain may learn the vanity of all human things. There the voluptuous may read a mortifying lesson on the absurdity of sensual pleasure. Constantine the Great, in order to reclaim a miser, took a lance, and marked out a space of ground the size of the human body, and told him "Add heap to heap, accumulate riches upon riches, extend the bounds of your possessions, conquer the whole world, in a few days such a spot as this will be all you will have. * * Death puts an end to the most specious titles, to the most dazzling grandeur, and to the most delicious life."

A sultan, amusing himself with walking, observed a dervis sitting with a human skull in his lap,

and appearing to be in a very profound reverie; his attitude and manner surprised the sultan, who demanded the cause of his being so deeply engaged in reflection. "Sire," said the dervis, "this skull was presented to me this morning; and I have from that moment been endeavoring, in vain, to discover whether it is the skull of a powerful monarch, like your majesty, or a poor dervis, like myself." A humbling consideration, truly!

> "Earth's highest station ends in, here he lies!
> And dust to dust concludes her noblest song."

When David Garrick, the celebrated actor, showed Dr. Johnson, the great English moralist, his fine house, gardens, statues, pictures, &c., at Hampton Court, the Doctor, instead of giving him a flattering compliment, as was expected, he replied, "Ah, David, David! these are the things that make a death-bed terrible." At the restoration of monarchy in England, a Fellow of one of the Colleges at Cambridge represented to a friend the great difficulties of conforming, in point of conscience, to the regulations required, concluding, however, with these words, "but we must live." To which the other most appropriately answered, with the same number of words, "but we must [also] die!"

"Considering death in itself, it is," as a young writer observes, "a sad scene; and the solemnity of the scene increases as death advances. Every step the last enemy takes, alarms; every fresh symptom strikes terror into the spectators, and

spreads silence and gloominess through the dwelling; the disease baffles the power of medicine. They who stand by, observe its progress—the dying man watches their looks—he suspects his case to be desperate. The physician at length pronounces it so—he believes it. Now the wheel of life goes down apace. The vital flame burns faint and irregular—reason intermits—short intervals of sense divide his thoughts and passions—now himself is the object—then his family—his friends, his relations, his children crowd around his bed, shed their unavailing tears over him, and receive his last blessing. His pulse beats a surrender to the pale conqueror—his eyes swim—his tongue falters—a cold sweat bedews his face—he groans—he expires!"

Pope Eugenius IV, having summoned a council to meet at the city of Bale, or Basel, in Switzerland, it accordingly met there in the year 1431, and continued to sit for 17 years. At this council, the Pope himself, and many princes were present. During the sitting of this council the city of Basel was visited with a plague, which carried off many of the nobility; and on the cessation of the distemper, the surviving members of the council, with a view to perpetuate the memory of this event, caused to be painted on the walls of the cemetery a *Dance of Death*, representing all ranks of persons as individually seized by him. The figures are all drawn in the costume or habit of the times.

Holbein, one of the greatest painters of the Ger-

man school, was born in Bale about 1498, where he lived till manhood. In 1554, a series of wood cuts, about 50 in number, from Holbein's drawings, were published in Bale, entitled "*Images of Death*," each print being accompanied by an admonitory stanza, and a quotation from the Bible. This unique specimen of art has passed through numerous editions, in various languages. The American edition of this work has a frontispiece which shows an open grave in front, to which a long procession from the city is coming, each individual being accompanied by a figure of death. The Pope is seen at the head, the Emperor next, and so on, in regular gradation, according to rank.

The four first of these expressive drawings represent our first parents in various situations, from their creation till after their expulsion from Paradise. The fifth scene shows a church-yard, and the porch of a church filled with an assemblage of skeletons, who are blowing trumpets and other loud sounding instruments, evidently rejoicing in triumph—the sixth, shows the Pope in the act of crowning an Emperor, who kneels before him.—Death, however, from behind the throne, lays his hand upon him, who is the highest human potentate. The seventh shows an Emperor enthroned, with sword in hand, with his courtiers about him —a skeleton is seen bestriding the shoulders of the monarch, with his hands upon his crown. In the eighth we see a King dining under a canopy, and served by a retinue. He has in his hand a wine cup,

but does not appear to see that Death is filling it. A Cardinal appears in the ninth, selling an indulgence for money. Death appears seizing his hat, the symbol of his rank, and is about to tear it from his head.

In the tenth design, an Empress is seen in her palace-yard, attended by the ladies. Death, however, is by her side, directing her attention to an open grave. In the next, Death, in the guise of a court fool, has seized the Queen; she shrieks, and endeavors to free herself from his grasp, but in vain. With a grin of fierce delight, he holds up his hour-glass to show her her time is expired. In the twelfth, Death carries off a Bishop from his flock. In the thirteenth, an Elector, or Prince, of the empire, who is apparently repulsing a poor woman and child from his presence. Death, the avenger of the oppressed poor, with an iron gripe is seizing him while standing among his courtiers. The Abbot and the Abbess are the subjects of the two next cuts. In the former, Death has assumed the mitre and crosier of his victim, and drags him off with ludicrous pomp—he drags off the Abbess by the scapulary which hangs about her neck.

A Gentleman, and a Canon, figure in the sixteenth and seventeenth groups—the Judge, the Advocate, and the Magistrate—the vices peculiar to these stations only, are satirically displayed. The Curate is next represented—behind him stands Death, who holds up the jaw of a skeleton over his head, as being more eloquent than his own. A Priest, and

mendicant Friar appear next. The twenty-fourth is a youthful Nun, kneeling before the oratory in her cell. The next in order are the Old Woman, the Physician, and Astrologer—to the Physician, Death, as in mockery, is bringing him a patient—to the Astrologer, who is looking up to a celestial sphere, Death holds up a skull before him, inviting him to contemplate *that* sphere before the other. The Miser comes next, from whom Death snatches his gold—the Merchant and Mariner follow. Death takes away the Merchant from his ships and merchandize, and is snapping the mast of the Mariner's vessel.

The Knight, or Soldier, is represented as in a desperate conflict with Death—the Count, and Old Man come next. The Countess, while examining a new dress, Death is adjusting a collar about her neck. Death appears before the new married couple beating a tabor with joy. He seizes the Duchess as she is sitting on her bed or couch—the next cut represents a heavy loaded Porter, whom Death is taking from under his burden. The Peasant, or Plowman, comes next, of whose four-horse team Death is the driver. The next is an affecting scene, approaching to the strongest sympathies of the human heart. Aside from this, it shows the impartiality of Death, who

> "Invades with the same step,
> The hovels of beggars and the palaces of kings."

The mother is seen in a poor cottage preparing with a few small sticks a scanty meal. Death

enters, seizes the hand of the youngest child, who turns and stretches the other imploringly to his mother, who is frantic with grief. A battle-scene between Death and a Swiss soldier,—the field is covered with the wounded and slain, in the midst of which he encounters his last enemy.

A group of gamesters are next represented. Death appears to be strangling one of the company, probably designed to show one method of suicide committed by those given to games of chance. Next, a drunken German debauch, as the actors appeared four centuries since. Death has seized one of the poor besotted creatures, and turns the fatal liquor down his throat. Next follows the Fool, the Thief, and the Blind-man—the Fool is accompanied by a figure of Death, playing on a bag-pipe—the Thief, or highway man, is seen in the act of robbing a helpless woman. Death, however, is seen with his bony fingers grasping the neck of the thief, indicative of the fate which awaits him—the blind man is led by a skeleton who appears blind also.

The forty-seventh design in this singular work, is an admirable representation of a poor, decrepid beggar, forsaken by his fellow-men—some of his limbs are withered by disease, and his body is nearly destitute of clothing. To add to his misery, a number of persons are seen pointing at him the finger of scorn and derision. Death is not seen near him, as he is with the other characters represented—this circumstance has puzzled critics and

antiquarians, who ask what is the reason of the omission? It might be to show that he to whom Death would be a relief, he oftentimes seems to delay his coming.

Among the four last scenes represented, are one showing the Husband, the other the Wife. Death is seen leading away the Husband by part of his dress, which he has seized and thrown over his own shoulder. The Wife has her hand grasped by Death, who is leading her away, unmindful of her tears. The work ends, as a connected series, with a representation, partly figurative and partly literal, of what will take place at the consummation of all things. Christ, the Conqueror of Death, and final Judge of all, attended with the hosts above, is seen in the clouds of heaven, seated on the Bow of Promise. The celestial sphere, showing the ecliptic, with the signs of the zodiac, the earth in the center, &c., is seen beneath the Judge, thus showing that all worlds are under him, and that he views them all at one glance. An assemblage of human beings, apparently just raised from their graves, appear before their judge, to be dealt with according to the deeds done in the body.

Wo unto them that put darkness for light, and light for darkness. Isa. v. 20. *Speaking lies in hypocrisy.* 1 Tim. iv. 2. *He that speaketh lies shall perish.* Prov. xix. 9.

THE LYING DEMON.

Behold the Lying Demon thus disgrace
The robes of truth—she hides her hideous face
Behind a mask, and in her hand she bears
The broken mirror, which distorted wears
False images, most like her own deceit.
The weeping crocodile beneath her feet,
The misnamed globes of darkness and of light,
To which her lying lips direct the sight;
Truth's sacred records trampled under foot,
And man's vain theories, their substitute,
While o'er her flies the dusky bird of night,
Emblem of deeds that dare not meet the light;
While infidelity upholds her form,
Soon to be swept before the rising storm;
All these her hideous character declare,
And all some token of deception bear.

The Lying Demon is here represented by a hideous figure dressed up somewhat in the resemblance of Truth. She wears a mask to hide the deformity of her features. She holds up a mirror, it is true, but it is broken, which reflects every thing in a broken, distorted, and disjointed manner. Two hemispheres are exhibited, one light, the other dark; she points to the latter, and calls it *light*. By her side is seen the crocodile, who is uttering a cry of distress, in order, it is said, to draw other animals within its reach, so that it may devour them, and is properly an emblem of lying and fraud.

The demon is represented as trampling the records of truth under her feet—she has various masks at hand to be worn on certain occasions. By her side are various infidel works, among which are Paine, Voltaire, and others. The book of Mormon, one of the most recent tissues of falsehood and folly, is also exhibited. Above her flies the bat, the bird of night, and emblem of darkness. The Lying Demon stands on the sandy foundation of *Atheism* and *Infidelity*, which the rising storm and flood will sweep away with the besom of destruction.

Lying lips are an abomination to the Lord. All men must acknowledge lying to be one of the most scandalous sins that can be committed between man and man—a crime of a deep dye, and of an extensive nature, leading into innumerable sins—for lying is practiced to deceive, to injure, betray, rob, destroy, and the like. Lying, in this sense, is

the concealment of all other crimes—the sheep's clothing upon the wolf's back, the pharisee's prayer, the harlot's blush, the hypocrite's paint, the murderer's smile, the thief's cloak, and Judas' kiss. In a word, it is the devil's distinguished characteristic.

Lying, is defined by Paley, "as a breach of promise, for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows that truth is expected. There are various kinds of lies:—first, the pernicious lie, uttered for the hurt, or disadvantage of our neighbor—second, the officious lie, uttered for our own, or our neighbor's advantage—third, the ludicrous and jocose lie, uttered by way of jest, and only for mirth's sake, in common converse—fourth, *pious* frauds, as they are improperly called, pretended inspirations, forged books, connterfeit miracles, are species of lies—fifth, lies of the conduct, for a lie may be told in *gestures* as well as in *words*—sixth, lies of *omission*, as when an author willfully omits what ought to be related; and may we not all—seventh, that all *equivocation* and *mental reservation* come under the guilt of lying."

The evil and injustice of this crime appears—first, from its being a breach of the natural and universal right of all men to truth in the intercourse of speech—second, for its being a violation of God's law—third, the faculty of speech was bestowed on us as an instrument of knowledge, not of deceit; to communicate our thoughts, not to hide them—

fourth, it has a tendency to dissolve all society—fifth, the punishment of it is great: the hatred of those whom we have deceived, and an eternal separation from God in the world to come.

Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's imagination upon the rack, and one trick needs a good many more to make it good. It is like building upon a false foundation, which continually needs props to shove it up, and proves at last more chargeable than to have raised a substantial building at first, upon a true and solid foundation; for security is firm and substantial, and there is nothing hollow or unsound in it, and because it is plain and open, fears no discovery; of which the crafty man is always in danger; and when he thinks he walks in the dark, all his pretenses are so transparent, that he that runs may read them; he is the last man that finds himself to be found out, and while he thinks he is making fools of others, he makes the greatest fool of himself.

"Almost every other vice," says an excellent writer, "may be kept in countenance by applause and association; and even the robber and cut-throat have their followers, who admire their address and intrepidity, their stratagems of rapine, and their fidelity to the gang; but the liar is universally despised, abandoned, and disowned. He has no domestic consolations, which he can oppose to the

censure of mankind. He can retire to no fraternity, where his crimes may stand in the place of virtues; but is given up to the hisses of the multitude without a friend, without an apologist." "The very devils," says one, "do not tell lies to one another; for truth is necessary to all societies, nor can the society of hell subsist without it."

The sin of lying consists in declaring for true, any thing that is false. If we say or do any thing to deceive, even if we speak not a word, we are guilty of falsehood, as in the following instances. Suppose a man to be traveling to York on horseback, and comes to a place where two roads meet. The right-hand road is the one he should take, but he is a stranger and does not know it. He sees a person in the road, and asks him which is the way to York? The man says nothing, but points to the left-hand road. After traveling some considerable distance, he stops to get refreshment for himself and horse, saying, "I wish to get to York to-night, and I suppose this is the right road?"—the man says nothing, but laughs at the traveler's mistake, when he is out of sight. These men were guilty of falsehood, though they did not say a word. The first deceived the traveler, and committed a lie, by pointing in a direction he knew to be wrong —the second deceived the traveler by his silence, for he intended, by saying nothing, to make the man believe that he was right.

A person may be guilty of falsehood even in speaking the truth, as in the following instances. "I

cannot find Mary," says one girl to another, "have you seen her?" "Yes," replied the other, "I have." She had not seen her for some time, and she knew that her companion meant to ask her whether she had seen her just then, and so, though she had seen her at different times before, she was guilty of falsehood, because she wished to make the other believe that she had seen Mary a little time before.

Parents sometimes unwittingly educate their children to deceit and lying. The mother, perhaps, when giving her child unpleasant medicine, says, "Here is something *good* for you." The child, when it has swallowed the bitter potion, cries out,—"you said it was good." "So it is good—*for your cough*," replied the mother. Is it not evident that she was guilty of falsehood, in deceiving her child, though her words were true. A man signed a promise that he would never drink intoxicating liquor, unless it was ordered by a physician. Afterwards he wished to get rid of his promise, and persuaded a physician to order him to drink brandy. But he knew the true meaning of the promise was that he should not drink it unless he was sick, and it was thought necessary for him by a physician. Therefore he was guilty of deceit, and of breaking his pledge.

In the first age of the Christian Church, the Almighty, in a striking manner, showed his displeasure against deception and lying, by striking dead Annanias and Sapphira in the very act. God

made this guilty pair an example of his justice to show his utter abhorrence of hypocrisy and deceit. In the book of Revelations it is declared that "all liars shall have their part in the lake that burneth with fire and brimstone, which is the *second* death." "The word *liars* in this passage," says an able commentator, "signifies every one who speaks contrary to the truth, when he knows the truth; and even he who speaks the truth with the *intention to deceive; i. e.* to persuade a person that a thing is different from what it really is, by telling only a part of the truth; or suppressing some circumstance which would have led the hearer to a different, and the true conclusion. All these shall have their portion, their share, what belongs to them, their right, in the lake that burneth with fire and brimstone. This is the second death, from which there is no recovery."

"The liar laugheth in sorrow, he weepeth in joy: he worketh in the dark as a mole, and fancieth he is safe; but he blundereth into light, and is exposed to full view, with dirt on his head. He lives in perpetual constraint, for his tongue and his heart are at variance, and the business of his life is to deceive." As he has shunned the light, darkness eternal will be his portion.

Before I was afflicted I went astray. Ps. cxix. 67. *Now returned unto the Shepherd and Bishop of your souls.* 1 Pet. ii. 25.

THE HEAVENLY SHEPHERD.

When in the wilds the heedless sheep would stray,
And wander careless from the beaten way;
In vain the shepherd every art would try
To make them follow him to pastures high.
He takes a lamb and bears it up the hill,
Up the steep path the mother follows still,
Till in the upland pastures, green and fair,
The sheep and lambs are safely folded there.

A SHEPHERD finding one of his flock disposed to follow in a wayward or forbidden course, regardless of his repeated calls and warnings, resolves upon taking another and severer course, to bring the wanderer back to the path of duty and safety. The shepherd can see the coming danger, while it

is hidden from his flock. While wandering in the broad pasture, she, it may be, came across pathways which led to thickets, forest, or rocky recesses among the mountains. She wishes to repose from the heat of the day amid these cooling shades, not knowing that wild beasts lurk in these coverts for their destruction.

The faithful and tender shepherd, whose care extends to the utmost wayward as well as the feeblest of the flock, will, if his warning voice fails to stop the wanderer on the forbidden path, run after her and takes up her lamb, which runs by her side. He takes it to his bosom, and turns in another direction. By the instinctive love of her offspring, the dam now follows the shepherd, who holds the darling in his embrace. By this means both are preserved from the destroyer, and brought into the fold of safety.

In like manner, the Heavenly Shepherd watches over us, the sheep of his pasture. He often corrects us, and in mercy prevents us from pursuing our chosen ways, which lead to destruction. When nothing else will stop us on our wayward course, he will take away some darling and beloved object, and thereby turn us to himself. Perhaps God takes an idolized child, the dear object of our affections, to himself. The world has now lost its charms. Where shall the parent now go for comfort but to the Heavenly Shepherd? He carries the lambs in his bosom—he is touched with the feeling of our infirmities—he took our darling to himself, and will

he not restore him at the great day, if we follow him?

Yes, verily! our Divine Shepherd, if we follow him and keep his commandments, he will freely give us all things. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame—he remembereth that we are but dust." It is true that he may, and does afflict us, but we may rest assured it is for our good. Says the royal Psalmist, "Before I was afflicted I went astray, but now have I kept thy word." The Apostle also declares, "Whom the Lord loveth he chasteneth, and scourgeth every one that he receiveth, nevertheless, it yieldeth the peaceable fruits of righteousness."

Instead of murmuring, when the Heavenly Shepherd takes one of the lambs to himself, to dwell forever in his immediate presence, eternally shut in from all harm or danger, would it not more become us to rejoice, or at least to submit to the will of the Heavenly Shepherd? The following is a Scottish legend:

"A married couple of the Scottish highlanders had thrice lost their only child, each dying at an early age. Upon the death of the last, the father became boisterous, and uttered his complaints in the loudest tones.

The death of the child happened late in the spring, when, in the inhabited straths, sheep were abroad; but from the blasts in that high and stormy region, they were still confined in the cot. In a dismal,

stormy evening, the man, unable to stifle his anguish, went out, lamenting aloud, for a lamb to treat his friends with at the *wake* (or funeral feast.) At the door of the cot he found a stranger standing before the entrance. He was astonished, in such a night, so far from any frequented place! The stranger was plainly attired, but he had a countenance expressive of singular mildness and benevolence; and, addressing the father in a sweet impressive voice, asked what he did there, amidst the tempest.

He was filled with awe, which he could not account for, and said he came for a lamb.

"What kind of a lamb do you mean to take?" said the stranger.

"The very best that I can find," he replied; "as it is to entertain my friends; and I hope you will share of it."

"Do your sheep make any resistance when you take away the lambs?"

"Never," was the answer.

"How differently am I treated," said the traveler, "when I come to visit my sheep-fold, I take, as I am well entitled to do, the best lamb to myself, and my ears are filled with the clamor of discontent by these ungrateful sheep, whom I have fed, watched, and protected."

He looked up in amazement, but——the vision had fled.

The following story of the Alpine sheep is not inappropriate to the foregoing subject. It was addressed to a friend by the late Mrs. Lowell, after

the death of a child. It relates to the method of the shepherd to lead his flock to a new and better pasture:

"They in the valley's sheltering care,
Soon crop the meadows' tender prime,
And when the sod grows brown and bare,
The shepherd tries to make them climb

To airy shelves of pasture green,
That hang along the mountain's side,
Where grass and flowers together lean,
And down through mist the sunbeams glide.

But nought can tempt the timid things
The steep and rugged path to try,
Though sweet the shepherd calls and sings,
And seared below the pastures lie.

Till in his arms his lambs he takes,
Along the dizzy verge to go,
Then heedless of the rifts and breaks,
They follow on o'er rock and snow.

And in those pastures, lifted fair,
More dewy-soft than lowland mead,
The shepherd drops his tender care,
And sheep and lambs together feed.

For they that are after the flesh do mind the things of the flesh—but they they that are after the Spirit the things of the Spirit. Rom. viii. 5. *In the world to come, life everlasting.* Luke xviii. 30.

THE THREE LIVES.

See here the wretch, low groveling in the mire,
Companion of the filthy—no desire
Beyond the present lifts his soul from earth;
He knows no joys, save those of meanest birth;
The poison cup he drinks, and deeper roll
The tides of sin and folly o'er his soul:
The *Life of Nature* thus appears to view,
Herding with swine partakes their groveling too;
But see, redeemed, a wondrous change appears,
His eyes are full of penitential tears;

The bow of promise shines before his eyes,
His arms are lifted toward the smiling skies.
The dove of peace, with olive branch, behold,
And near, the shepherd with his peaceful fold.
Sweet emblems these, in which the soul may trace,
New life begun below, the *Life of Grace.*
See higher still, beside the heavenly gates,
A starry crown, the ransomed soul awaits,
And angel legions, in a starry band,
Their ransomed brother greet with open hand;
A *Life of Glory* thus begun on high,
Still leading on through vast eternity.

The engraving represents men in three kinds, or modes of life. The lower part shows man in a state of *nature*, generally designated as a state of sin, or *sinful life.* The man is seated, apparently at his ease, beside a swine who is wallowing in filth. He is in close contact with ferocious and unclean animals, and has the cup of intoxication in his hand. The scene immediately above, shows man in a state, or life of *grace.* On one hand is seen a dove, with an olive branch; on the other, a flock, emblems of peace, purity, and Christ's flock. The man's arms are extended as in prayer, and the rainbow of promise just before him. In the upper part of the engraving, the man appears in a state or life of *glory.* Having obtained the victory, he is crowned—he is introduced into the society of angels, and is going still upward into the presence of Deity.

The natural man is he who lives after the flesh; that is, he places his supreme happiness in the things of the world, and lives to gratify the desires of the flesh, the desire of the eye, or the pride of life. Many live merely to dress and visit, talk, eat, drink,

and rise up to play. Many have no higher aspirations than mere swine, and brutalize their minds and bodies. Some are like wild beasts, fighting and devouring each other. A blindness comes over their minds, and they feel secure, being blind to the dangers to which they are exposed. They have no fear of God, because they knew him not.

Immediately above the natural man, is seen the Christian, or he who is existing in a life of *grace.* He looks upwards, and walks by faith. His affections are set on things above, and not on things of the earth. His life of grace commences when he turns from sin unto holiness. "That which is born of the Spirit is spirit." As the effect of his natural birth introduces him into a state of sin, the effect of this new birth is to make him holy. He loves what before he hated, and hates what before he loved. Laying hold of the promises of God, he sees with an eye of faith his eternal inheritance. Having such a view of the future, visible things, by which he is surrounded, appear comparatively of small value, as they see things here are but temporal, passing away like a shadow—but a life of glory is eternal.

The life of *glory* is entered at death by him who has been prepared for it, by a life of grace in the present world. In fact, it is a blessed consummation of that spiritual, or gracious life, which was kindled up in the soul when on the earth. He reviews the crown of life everlasting, and is attended by a convoy of angelic beings, who are sent to

minister to the heirs of salvation. The emblem of the Deity, (one in three, and three in one,) with radiations of glory, is seen above, showing that God will forever dwell with his people. Palms of victory are waving to show that they have overcome the world, and are received as conquerors through him that hath loved them, and gave himself for them: their robes are washed, and made white in the blood of the Lamb.

In this life of glory, they are before the throne of God, and serve him day and night in his temple; the Lord Jesus, enthroned in glory, will communicate to his people every thing calculated to secure, continue, and increase their happiness. He will lead them into living fountains of water, constantly boiling up, and running on.

"By these *perpetual fountains*," says a writer, happiness, which Jesus Christ will open out of his "we are to understand *endless sources* of comfort and own infinite plenitude to all glorified souls. These eternal living fountains will make an infinite variety in the enjoyments of the blessed. There will be no *sameness*, and consequently no cloying with the perpetual enjoyments of the same things; every moment will open a new source of pleasure, instruction, and improvement—they shall make an eternal progression into the fulness of God."

"As God is infinite, so his attributes are infinite; and throughout infinity more and more of those attributes will be discovered; and the discovery of each will be a new foundation, or source of plea-

sure or enjoyment. These sources must be opening through all eternity; and yet, through all eternity, there will still remain, in the absolute perfections of the Godhead, an infinity of them to be opened!" Hence it is, that the Christian in the progress of his history, lives *three lives*—first a life of sense, or nature; then a life of faith; and lastly, and eternally, a life of glory.

Dr. Doddridge, the pious author of a commentary on the New Testament, and several other valuable religious works, spent many happy hours in religious conversation with Dr. Clarke, an intimate friend. Among other matters, a very favorite topic was the intermediate state of the soul, and they probably thought that at the instant of dissolution, it was not immediately introduced into the presence of all the Heavenly host, or into the full glory of the Heavenly state. One evening, after a conversation of this nature, Dr. Doddridge retired to rest, with his mind full of the subject discussed, and in "the visions of the night," while the eyes of the body were closed in sleep, he, in a certain sense, passed into another life, and by another power, as yet unknown to mortals, he saw, heard, and acted.

In his dream, he was at the house of his friend, where he was suddenly taken ill. By degrees, he seemed to himself to grow worse, and at last to expire. In an instant, he was sensible that he had passed into another and higher state of existence. He had exchanged a state of mortality and suffer-

ing, to one of immortality and happiness. Embodied in an aerial form, he seemed to float in a region of pure light. There was nought to be seen below but the melancholy group of his friends, weeping around his lifeless remains. Himself thrilled with joy, he was surprised at their tears, and attempted to inform them of his happy change, but by some mysterious power utterance was denied—he rose silently upon the air, and their forms gradually receded from his sight.

While in golden clouds, he found himself swiftly mounting the skies with a venerable figure at his side, guiding his mysterious movements, in whose countenance he remarked the lineaments of youth and old age blended together, with an intimate harmony and majestic sweetness. They traveled together through a vast space, until at length the towers of a glorious edifice appeared in the distance, and as its form rose brilliant and distinct among the far off shadows across their path, the guide informed him that the palace he beheld was, for the present, to be his mansion of rest. Shortly they were at the door, where they entered. The guide introduced him into a spacious apartment, at the extremity of which stood a table, covered with a snow-white cloth, a golden cup, and a cluster of grapes, and then said he must now leave him, but that he must remain, for he would receive in a short time a visit from the Lord of the mansion, and that during the interval before his arrival the apartment would furnish him with sufficient entertainment and

instruction. The guide vanished, and he was left alone. He began to examine the decorations of the room, and observed that the walls were adorned with a number of pictures. Upon nearer inspection he found to his astonishment that they formed a complete biography of his own life. Here he saw upon the canvass that angels, though unseen, had ever been his familiar attendants, and sent by God, they had sometimes preserved him from imminent peril. He beheld himself first represented as an infant just expiring, when his life was prolonged by an angel breathing into his nostrils. Most of the occurrences delineated were perfectly familiar to his recollection, and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness.

Among others he was particularly struck with a picture in which he was represented as falling from his horse, when death would have been inevitable had not an angel received him in his arms, and broken the force of his descent. These merciful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined. Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived. The door opened and he entered. So powerful and so overwhelming, and withal of such singular beauty was his appearance, that he sunk down at his feet

completely overcome by his majestic appearance. His Lord gently raised him from the ground, and taking his hand led him forward to the table. He pressed with his finger the juice of the grapes into the golden cup, and after having himself drank, presented to him, saying, "This is the new wine in my Father's kingdom." No sooner had he partaken than all uneasy sensation vanished, perfect love had cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of a summer sea, he heard from his lips the grateful approbation, "Thy labors are over, thy work is approved, rich and glorious is the reward."

Thrilled with an unspeakable bliss, that glided over his spirit and slid into the very depths of his soul, he suddenly saw glories upon glories bursting upon his view. The doctor awoke. Tears of rapture from his joyful interview were rolling down his cheeks. Long did the lively impressions of his charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

Let not the water-flood overflow me. . . . let not the pit shut her mouth upon me, . . . and hide not thy face . . . for I am in trouble—hear me speedily. Ps. lxix. 15. 17. *To give light to them that sit in darkness, and in the shadow of death.* Luke i. 79.

TERROR OF SIN—JOY OF SALVATION!

Deep in the cavern's gloom of rayless night,
No sound of life without, no gleam of light,
The waters gathering round with icy chill,
What terrors now their anxious bosoms fill!
On every hand, they look for aid in vain,
One voice alone their sinking souls sustain:
Darkness around, above, below the wave;
They call on God, for God alone can save.
They call aloud, they strain the listening ear,
At last far, distant, glimmering lights appear;
Deliverance comes, like sunshine through the gloom,
And leads them safely through their living tomb.

The celebrated Mammoth Cave of Kentucky, about ninety miles south-west from Louisville, in that State, has long been an object of curiosity to travelers. It is said to extend thirteen miles into the bowels of the earth. It consists of a kind of

labyrinth of passages, magnificent chambers, several rivers or streams, the largest of which is about a quarter of a mile in width, and deep enough to float a large steamboat. This stream is about five miles from the entrance of the cave, and pursues its dark and solitary course, which the adventurous visitor is compelled to navigate in a boat.

"On one occasion," says a recent writer, "a party of young men, under the conduct of a guide, and suitably provided with torches, spent some hours in exploring this cavern, and while floating over this subterraneous stream in their frail boat, gave a loose rein to their exuberant spirits, and laughed and sung until they made the overhanging arches echo with their merriment. In thoughtlessness they rocked the boat from side to side, when in a moment it was capsized, and they were thrown into the dark waters. The boat floated from them, their torches were extinguished, they were in impenetrable darkness, and far from human aid. Although regaining their feet, they were submerged nearly to their necks, and alarmed and chilled, they felt that their exertions could avail nothing for their rescue.

The guide, with ready presence of mind, swam round them, encouraged them to retain their self-possession, and warned them of the certain peril of moving a single step. They were told that their only hope was in remaining still until the other guide, after the lapse of hours might become alarmed at their long absence and come to their rescue.

Can imagination picture a more frightful scene than was here presented; midnight darkness enveloped them, the cold waters chilled their blood, no cries for aid could be heard by those without, they might have to wait for many hours before the alarmed fears of their friends would stimulate them to send help, their strength in the meantime might fail, and they be floated away on the dark river of death without leaving a vestige to tell their fate! What could they do? Lately gay and joyous, how sad and terrible their situation now! What! could they not make one effort for their safety? Not one. They could only pray, and pray they did, with deep earnestness, as men doomed to death from which an Almighty power alone could deliver them. They were heard and sustained.

At length, after a weary waiting, they descry a glimmering light, and then they hear the faint strokes of distant oars. They almost fear to trust their senses; they doubt, they fear, but they are not deceived; their deliverer appears; they are received into his boat exhausted with terror and fatigue, and soon they are conveyed to a place of safety. The sudden revulsion of feeling overpowers them. They alternately weep, and are transported with joy. They are saved.

Have we no companion for this picture? Yes, it is but a resemblance of another still more thrilling. The sinner in his gayety and thoughtlessness dreams not of danger. He laughs with the merry. He is enchanted with the scenes around him. Sud-

denly he finds himself in deep waters and surrounded by thick darkness. His struggles to extricate himself only involve him in greater danger. Horror overspreads his mind. Each moment threatens to plunge him into ruin. He cries aloud, but hears only the frightful echo of his own despairing shout. He feels his utter helplessness, and in his extremity pours out his tears and prayers.

How horrible thus to perish! But no, a small voice whispers in his ear, there is yet hope! He waits, but how tedious are the passing hours! Each moment seems an age. He is ready to abandon hope, when a cheering light strikes upon his eye, and the voice of encouragement is heard—his heart is re-assured. One mighty to save appears, and soon he is rescued from the deep waters. The light of a glorious day shines upon his soul, he feels —and he is transported at the feeling—he feels that he is saved. Sinner, have you felt no such terrors? You have cause to feel them. The danger is just as imminent whether you are sensible of it or not; and if you are not driven to this extremity here, you may expect to feel it in that world where there is no Saviour, and where all will be irretrievably lost. "We then as workers together with Him, beseech you also that ye receive not the grace of God in vain."

Man dieth and wasteth away. Job xiv. 10. *The glory of man is as the flower of the grass.* 1 Pet. i. 24. *The grass withereth, the flower fadeth.* Isa. xl. 8. *Vanity of vanities, all is vanity.* Eccl. i. 2.

END OF HUMAN GREATNESS.

Behold the end of human greatness now,
Low to the dust is laid the lofty brow
Of princely pride a skeleton remains,
'Tis common dust, the broken sword and chains
That once enslaved mankind, have lost their power:
Broken the glass that told his triumph hour,
The crumbling monuments bespeak decay,
The ruined towers, the sun's declining ray,
Shattered the oak, that once the storm defied,
Scattered the rose-leaves in their beauteous pride,
Ah! such is human life! its end is death,
Its glories scattered by a passing breath.

The engraving annexed is emblematic of the frailty and end of human greatness, and the vanity

of sublunary things. In the foreground is the skel eton, perhaps of some mighty warrior who has been the terror of mankind, and has received the homage of nations. He lies prostrate, and it would be difficult to distinguish his remains from those of a common beggar. His sword, and the chains by which he enslaved mankind, are broken; the hour glass is also broken, showing that time with him is no longer. The very monuments which have been raised to perpetuate the remembrance of the mighty dead are crumbling. Other objects are seen in the background; the splendid palace and strong towers are fast becoming a heap of rubbish; the sturdy oak is broken, the beauteous rose, with its bright leaves, are scattered on the gronnd, the setting sun behind the desolate city, are all emblematic of the vanity and end of human greatness.

"Time," says Dr. Watts, "like a long-flowing stream, makes haste into eternity, and is forever lost and swallowed up there; and while it is hastening to its period, it sweeps away all things which are not immortal. There is a limit appointed by Providence to the duration of all the works of men, with all the glories and excellences of animal nature, and all that is made of flesh and blood. Let us not doat upon anything here below, for heaven has inscribed vanity upon it. The moment is hastening when the decree of heaven shall be uttered, and Providence shall pronounce upon every glory of the earth, its time shall be no longer.

"What is that stately building, that princely

palace, which now entertains and amuses our sight with ranks of marble columns and wide-spreading arches, that gay edifice which enriches our admiration with a thousand royal ornaments and a profusion of costly and glittering furniture? Time and all its circling hours with a swift wing are brushing it away; decay steals upon it insensibly, and a few years hence it shall lie in mouldering ruin and desolation. Unhappy possessor, if he has no better inheritance?

"What have we mortals to be proud of in our present state, when every human glory is so fugitive and fading? Let the brightest and best of us say to ourselves that *we are but dust and vanity.* Is my body formed upon a graceful model? Are my limbs and my complexion better colored than my neighbors? Beauty, even in perfection, is of the shortest date; a few years will inform me that its bloom vanishes, its flower withers, its luster grows dim, its duration shall be no longer; and if life be prolonged, yet the pride and glory of it is forever lost in age and wrinkles; or, perhaps, our vanity meets a speedier fate. Death and the grave, with a sovereign and irresistible command, summon the brightest as well as the coarsest pieces of human nature to lie down early in their cold embraces, and mix together in corruption.

"Even those more ennobling powers of human life, which seem to have something angelical in them, I mean the powers of mind, imagination, &c., these are subject to the same laws of decay

and death. What though they can raise and animate beautiful scenes in a moment, and, in imitation of creating power, can spread bright appearances and new worlds before the senses and souls of their friends? What though they can entertain the better part of mankind, the refined and polite world, with high delight and rapture? These scenes of rapturous delight grow flat and old by frequent review, and the very powers that raised them to grow feeble and apace. What though they can give immortal applause and fame to their possessors? It is but the immortality of an empty name, a mere succession of the breath of men; and it is a short sort of immortality, too, which must die and perish when this world perishes. A poor shadow of duration, indeed, while the real period of these powers is hastening every day; they languish and die as fast as animal nature, which has a large share in them, makes haste to its decay; and the time of their exercise shall shortly be no more."

"In vain the aged poet or the painter would call up the muse and genius of their youth and summon all the arts of their imagination to spread and dress out some imaginary scene; in vain the elegant orator would recall the bold and masterly figures, and all those flowery images which gave ardor, grace and dignity to his younger composures and charmed every ear; they are gone, they are fled beyond the reach of their owner's call; their time is past, they are vanished, and lost beyond all hope of recovery."

"Death," says Saurin, "puts an end to the most specious titles, to the most dazzling grandeur, and to the most delicious life. The thought of this period of human glory reminds me of the memorable action of a prince, who, although he was a heathen, was wiser than many Christians; I mean the great *Saladin*. After he had subdued Egypt, passed the Euphrates, and conquered cities without number; after he had retaken Jerusalem, and performed exploits almost more than human in those wars which superstition had stirred up for the recovery of the Holy Land, he finished his life in the performance of an action that ought to be transmitted to the most distant posterity."

"A moment before he uttered his last sigh, he called the herald who had carried his banner before him in all his battles; he commanded him to fasten to the top of the lance the *shroud* in which the dying prince was soon to be buried. 'Go,' said he, 'carry the lance, unfurl the banner; and while you lift up this standard, proclaim—*This is all that remains to Saladin the Great, of all his glory.*' "Christians, (says Saurin,) I perform today the office of this herald; I fasten to the staff of a spear, sensual and intellectual pleasures, wordly riches and human honors. All these I reduce to the piece of crape in which you will soon be buried. This standard of earth I lift up in your sight, and cry—this, this is all that will remain to you of the possessions for which you exchanged your souls."

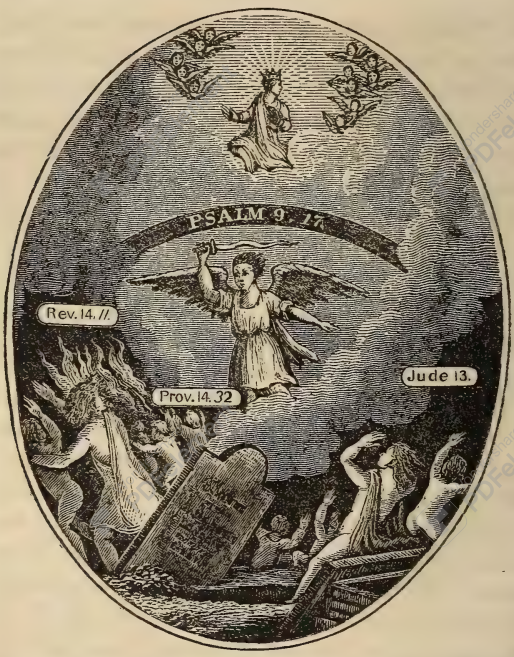
Philip, King of Macedon, as he was wrestling at

the Olympic games, fell down in the sand; and, when he rose again, seeing the print of his body in the sand, cried out, "O, how little a parcel of earth will hold *us* when we are dead who are are ambitiously seeing after the world while we are living.

"Where are the mighty thnnderbolts of war,
The Roman Cæsars and the Grecian chiefs,
The boast of story? Where the hot-brained youth
Who the tiara, at his pleasure, tore
From kings of all the the then discovered globe;
And cried forsooth because his arm was hampered
And had not room enough to do his work?
Alas! how slim, dishonorably slim,
And crammed into a space we blush to name."

Where now is Babylon, with its hundred gates of solid brass? its hanging gardens, its walls three hundred feet high? Where are Tyre, the queen city of the ocean, and Carthage, with its dominion over three hundred cities? Where are the other mighty cities of antiquity once so famous upon earth? What, indeed, are these visible heavens, these lower skies, and this globe of earth! They are, indeed, the glorious workmanship of the Almighty. But they are waxing old and waiting their period, too, when the angel shall pronounce upon them that Time shall be no more! The heavens shall be folded up as a vesture, the elements of the lower world shall melt with fervent heat, and all the works therof shall be burnt up with fire.

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself!
Yea, all which it inhabit shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind!"



And many of them that sleep in the dust of the earth shall awake—some to shame and everlasting contempt. Dan. xii. 2. *And these shall go away unto everlasting punishment.* Matt. xxv. 46.

THE FUTURE OF THE WICKED.

See from their graves the guilty sinners start,
Wakened to hear the awful doom,—"Depart!"
Depart from heaven, and all the joys above,
Ye who despise the calls of heavenly love.
Behold the Father, now a Judge become,
Before whose wrath the guilty soul is dumb.
The blessed Savior now averts his face,
Offers no more his mercy and his grace,
Back to their graves the wicked fain would fly,
Nor dare to meet the judge's angry eye,

Lost! lost, forever! all the joys of heaven
Reserved for those, whose sins are forgiven,
Down to the land of black despair they go
Eternal prisoners in the realms of woe.

The final Judge of all, sitting on the throne of judgment, will gather before him both the Righteous and the Wicked, the small and great of all nations, to receive according to the works done in this life. At the voice of the last trumpet, it is declared by him who cannot lie, the dead shall be raised, "They that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation."

The wicked rise from their graves; terror struck at the sight of their Judge whose face is against them, call on rocks and mountains to hide them from his presence, instead of seeing the bow of promise in the clouds, they see one of condemnation; instead of being light and brilliant, it is one of darkness, on which the doom of the wicked is set forth by the declaration, "The wicked shall be turned into hell, and all the nations that forget God." Instead of ministering angels, as a convoy to the heavenly regions above, the destroying angel appears with the sword of vengeance, to drive them into the flames of perdition prepared for the devil and his angels.

That there is a place of punishment for the wicked after death, seems to have been acknowledged in all ages, among all countries and nations. Heathens, and even savages, have in their religious creed, a place of torment for the wicked. This im-

portant truth seems to be positively set forth in many places on the pages of Divine Revelation In the account given us of Dives and Lazarus, it is stated that the rich man *died* and was buried, and in *hell* he lifted up his eyes, being in torment. In whatever light this account is viewed, the great truth of future punishment *after* death, cannot be successfully controverted. Even if viewed in the light of a parable, as some few contend, it conveys the same truth as if it was a real history. Either a man *may live* as is here described, and go to perdition when he dies; or some have lived in this way, and are now suffering torment in the flames of hell.

The future punishment of the wicked consists in what they have lost, and in what they feel. In the case of the rich man, as he entered the other world, it is stated that he lifted up his eyes, being in torment. He sees Lazarus afar off in Abraham's bosom, clothed with glory and immortality. This seems the first circumstance in the punishment. We safely conclude that the view which lost souls have in the gulf of perdition of the happiness of the blessed, and the conviction that they might have eternally enjoyed this felicity, from which, by their own fault, they are eternally excluded, will form no small part of the punishment of the lost.

"The punishment of the lost," says one, "commences that very moment wherein the soul is separated from the body—in that instant the soul loses all those pleasures, the enjoyment of which depend

on the outward senses. The taste, the touch delight no more; the organs that ministered to them are spoiled, and the objects which used to gratify them are removed far away. In the dreary regions of the dead, all these things are forgotten; or if remembered, are only remembered with pain; seeing they are gone forever. All the pleasures of the imagination are at an end. Nor is there any thing to gratify the sense of honor; no, they are the heirs of shame and everlasting contempt."

It is stated that in the future punishment of the wicked, "their worm dieth not, and the fire is not quenched." "The first thing intended by the worm that never dieth," says an able writer, "seems to be a guilty conscience; including self-condemnation, sorrow, shame, remorse, and a sense of the wrath of God. May we not have some conception of this by what is sometimes felt, even in this present world? Is it not this, chiefly, that Solomon speaks, when he says, "The spirit of a man may bear his infirmities, but a wounded spirit who can bear? Who can bear the anguish of an awakened conscience, penetrated with a sense of guilt, and the arrows of the Almighty sticking in the soul, and drinking up the spirit! How many of the stout hearted have sunk under it, and chose strangling rather than life! And yet what are the wounds, what is all this anguish of a soul in this present world, in comparison of those they must suffer when their souls are wholly awakened to feel the wrath of an offended God! Add to these all

unholy passions; fear, horror, rage, evil desires; desires that can never be satisfied. Add all unholy tempers; envy, jealousy, malice and revenge, all of which will gnaw the soul like vultures. To these if we add hatred of God, and all his creatures; all these united together may serve to give us some imperfect idea of the worm that never dieth."

"But what," says one describing the company of the wicked, "are the most abandoned wretches upon earth, compared to the inhabitants of hell? None of these are as yet, perfectly wicked, emptied of every spark of good; certainly not until life is at an end; probably not until after the day of judgment. Nor can any of these exert, without control, their whole wickedness upon their fellow creatures. Sometimes they are restrained by good men; sometimes even by bad.—And very frequently, when there is no human help, the wicked are restrained by God, who hath set them their bounds which they cannot pass, and saith, "Hitherto shall ye come and no farther."—But the inhabitants of hell are perfectly wicked, having no spark of goodness remaining. And they are restrained by none from exerting to their utmost their total wickedness. Not by *men;* none will be restrained from evil by his companions in damnation; and not by *God*, for he hath delivered them to the tormentors."

The torments of the wicked in their future state are without intermission, for the "smoke of their torment ascendeth up day and night." Here we

seldom undergo much labor, or suffer much pain before

"Tired nature's sweet restorer, balmy sleep,"

steals upon us by insensible degrees, and brings an interval of ease, but the lost have no interruption of pain. The inhabitants are frequently diverted from attending to what is afflictive by the cheerful light of the sun, the vicissitudes of the seasons, "the busy hum of men," and a thousand objects that roll round them in great variety. But the wicked in their future state have nothing to divert them from their torments.

The impossibility of escaping from their place of torment, is an overwhelming consideration in the punishment of the wicked. It is declared that there is a "great gulf fixed" between the righteous and the wicked. The eternal purpose of God formed on the principles of eternal reason, separate their persons and places of abode, so that there can be no intercourse,—*they who wish to pass over hence to you, cannot; neither can they pass over who would come from you hither.* A happy spirit cannot go from heaven to alleviate their miseries; nor can any of them escape from the place of their confinement, to enter among the blessed. "There may be a *discovery* from Hell of the Paradise of the blessed; but there can be no connecting intercourse."

The moment the soul leaves the body it passes into another state of existence, either of happiness or misery. "It will have full in its view either

everlasting joy or torment; as it appears to be no longer possible for us to be deceived in the judgment we pass upon ourselves. The dying thief when about expiring on the cross, prayed our Lord to remember him when he came into his kingdom. In answer to his request, he received the blessed assurance that he would that *very day* be with him in Paradise.

On the other hand, those who die in impenitence and unbelief, where Christ is, they cannot come, and consequently are in a state of misery. It is true we cannot describe the mode of the existence of the Soul separated from the body; but that we can so exist, we have demonstration in the fact that when we are asleep we see, hear, and act without the aid of our eyes, ears and limbs.

According to the testimony of various scriptures, it appears that the wicked are reserved in chains unto the judgment of the *great day*, the time of the final judgment, when angels and men shall receive their eternal doom. There will at the last day be a resurrection of the bodies *both of the just and unjust;* the Judge will say unto the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The devil and his angels sinned before the creation of the world, and the place of torment was then prepared for them; and as the wicked are *partakers* with the devil and his angels in their rebellion against God, so it is right that they should be *sharers* with them in their *punishment.*

All that are in their graves shall hear his voice; they that have done good unto the resur ection of life. John v. 29. *And so shall we ever be with the Lord.* 1 Thess. iv. 17.

THE FUTURE OF THE RIGHTEOUS.

Bright Future! opening to the good man's eyes,
The bow of promise spans the glorious skies,
In snowy robes arrayed, the shining throngs
Of earth's redeemed, fill heaven with joyful songs.
While from the skies the angel floating down,
Displays before his eyes the starry crown,
And glittering legions flitting heaven's high dome,
Swell forth the joyful summons, welcome home!

The final Judge of all men is represented in the Scriptures as coming in the clouds of heaven, at

tended by angelic hosts. When seated on the throne of his glory, all nations shall be gathered before him. The bow seen in the cloud, shows that the Almighty is a covenant-keeping God, and will surely fulfill all his promises. The righteous dead, bursting their tombs, will arise with joy at the summons of the last trumpet. Clad in celestial robes, they ascend on high—the ministering angel displays the crown of immortality, the sure inheritance of every believer.

The existence of the righteous and the wicked, in a future state, has been, by Divine Revelation, placed beyond all doubt. God hath promised eternal life to the righteous. Heaven is to be considered as a place as well as state, in accordance to what is stated in John xiv. 2, 3.—"In my Father's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you." The existence of the body of Christ, and those of Enoch and Elijah, is a further proof of it. For if it be not a place, where can these bodies be? and where will the bodies of the saints exist after the resurrection? Some suppose that this earth, after it is refined and purified, will be the dwelling-place of the righteous. "The new heavens and the new earth, wherein dwelleth righteousness," is thought will correspond with the Garden of Eden, as it first came from the hands of the Creator.

Heaven, wherever located, will be a place of inexpressible felicity. It is called "a paradise," a "building and mansion of God," "a city, a better

country," "an inheritance, a kingdom, a crown." It is described as a place, or state, of rest, peace, "joy in the Lord, glory, &c." The felicity of heaven will consist in freedom from all evil, both of soul and body, in the enjoyment of God as the chief good, in company of angels and saints, and in perfect holiness. In this prospect, the Christian exclaims,

> "O glorious hour! O blest abode!
> I shall be near and like my God!
> And flesh and sin no more control
> The sacred pleasures of the soul."

A question is sometimes proposed, "Will the righteous know each other in heaven?" The arguments generally brought forward to sustain the fact that it will be so, are taken from the instances recorded in Scripture, in which persons who have never seen one another before, have immediately known each other in this world by a divine revelation. We read that at the transfiguration of our Lord, Peter, James and John, knew Moses and Elias, as appears from Peter's making a particular mention of them—"Let us make three tabernacles; one for thee, one for Moses, and one for Elias!" —though he had never seen them before.

Our Saviour, in the parable, represents the rich man as seeing Abraham afar off, and Lazarus in his bosom, and speaks of him as addressing his discourse to him. Paul says: "What is our hope or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy."

The change to be made in the bodies of the righteous will consist chiefly in three things:

1. The body shall be raised *immortal* and *incorruptible.* 2. It will be raised in *glory.* 3. It will be raised in *power.*

1.—When this corruptible shall put on incorruption, we shall not be subject to sickness, or pain, "the redemption of our bodies," signifies that we shall be perfectly free from all bodily evils, which sin has brought into the world.

2.—Our bodies shall be raised in glory, for it is said "Then shall the righteous shine as the sun in the kingdom of their Father." A resemblance of this, we have in the luster of Moses' face, when he had conversed with God on the mount. When the martyr Stephen was before the council at Jerusalem they "saw his face as it had been the face of an angel." When Peter and his companions saw our Lord's face on the mount of Transfiguration, it shone like the sun, and his raiment became white as snow. Peter was transported with joy and admiration. The unspeakable joy that we shall then feel, will shine forth in our countenances.

3.—The bodies of the righteous "shall be raised in power." This expresses the sprightliness of our heavenly bodies, the nimbleness of their motion, by which they shall be obedient and able instruments of the soul. This earthly body is slow and heavy in all its motions, listless, and soon tired with action. But our heavenly bodies will be as active and nimble as our thoughts are. Our bodies being spiritual will serve our spirits and minister to them; whereas now our spirits are forced to serve our bodies, and to attend to their leisure, and do greatly depend upon them for our actions. When the righteous enter the glorious future, their bodies will be purified and refined from earthly grossness, and every power find sweet employ, while ceaseless ages roll!

THE HERMIT;

OR

THE WAYS OF PROVIDENCE JUSTIFIED.

[Somewhat varied from the "Hermit," by Parnell.]

"Far in a wild, unknown to public view,
From youth to age a reverend hermit grew;
The moss his bed—the cave his humble cell,
His food the fruits, his drink the crystal well.
Remote from man, with God he passed his days,
Prayer all his business, all his pleasure praise."

In a far distant country, and at a remote period of time, there retired from the busy scenes of the world a young man, who spent the remainder of his days as a hermit. Having, in the morning of life, met with severe affliction from the hands of his fellow-men, he resolved to have no more fellowship with them, but to seek his happiness in the performance of religious duties. For this purpose he

retired to a kind of cave, in a mountainous part of the country, which, with a little labor, he converted into a comfortable habitation. A sparkling rill fell near the door of his cot, from the rocky heights above, and gave him an ample supply of pure and cold water. A small but beautiful plat of ground lay directly in front, which, by cultivation, afforded him an abundant supply of food. A small flock, of which he was a kind shepherd, supplied him with clothing.

A life thus spent, gave a calm, serene, and heavenly repose, which would probably have continued through life, had it not been for the accidental visit of a traveler, who gave him an account of the state of the world, and, in particular, how wickedness prevailed, how wicked men apparently prospered, and also, how the cause of righteousness was trampled down in the earth; and how often good men suffered from the violence and persecution of the wicked. The hermit was astonished, and hardly knew what to think. Doubts sprung up in his mind whether a Divine Providence did really govern the world or not. He was disturbed; the even tenor of his soul was lost, and he felt unhappy.

"So when a smooth expanse receives impressed,
Calm nature's image on its watery breast,
Down bend the banks, the trees impending grow,
And skies beneath with answering colors glow.
But if a stone the gentle sea divide,
Swift ruffling circles curl on every side;
And glimmering fragments of a broken sun;
Banks, trees, and skies in thick disorder run."

To clear his doubts on this perplexing subject,

the hermit resolved to travel and see for himself, if the world was so badly governed as had been represented. He, accordingly, commenced his journey with the rising sun, and passed through long and lonesome wilds, before he approached the habitations of men. As the sun approached midway of the heavens,

"A youth came posting o'er a crossing way
His raiment decent, his complexion fair,
And soft, in graceful ringlets, fell his hair;
Then, near approaching, Father, hail! he cried;
And hail, my son! the reverend sire replied;
Words followed words, from question answer flowed,
And talk of various kinds deceived the road;
Till each with other pleased, and loath to part
While in their age they differ, joined in heart,
Thus stands an aged elm in ivy bound,
Thus youthful ivy clasps an elm around."

The two travelers were so much pleased with each other that they determined to continue their journey together. The youth appeared to possess knowledge far beyond his years. The hermit being very desirous to know the reason, or cause, of every thing he saw about him, continually kept asking questions. His companion finally told him, if he would keep silent on this particular subject, he would explain all things to his satisfaction when they arrived at the end of their journey.

The hermit and his companion passed pleasantly along till the closing hour of day, and when the busy world was sinking into repose, they drew near a stately palace. By the light of the moon, they traversed the pathway adorned with shrubbery and flowers—tall and graceful trees stood in ranks

around. The master of the mansion made his house the wandering stranger's home; yet his kindness arose, in some degree at least, from a thirst of human applause. When the pair arrived at the gate, they found attentive servants, with their lord, in attendance waiting to receive them. They were conducted to a table loaded with rich and costly food, and they were pressed to partake of the various delicacies. When the hour of rest arrived, they were conducted to the elegant eastern chambers of the mansion, where they sunk to repose on beds of down, beneath a silken canopy.

In the morning, before their departure, a rich banquet was provided for them, and among other things the master of the house brought rich, luscious wine in a golden goblet, of which he pressed his guests to partake. When they left the hospitable mansion, the younger guest secretly took the golden cup and hid it in the folds of his vesture. After they had proceeded some distance on their journey, the youth drew from the place of its concealment the golden goblet which had been so conspicuously displayed at the hospitable mansion-house. The hermit was confounded at the conduct of his companion.

The travelers passed on till near the close of day, when the sun became shrouded with black clouds, and the deep thunder rolled in the distance. It came nearer, the wind roared, the rain descended, the forked lightning flashed around, and the thunder became loud and terrible. A turreted, castle-

["As one who spies a serpent in his way,
Glistening and basking in the summer ray,
Disordered stops, to shun the danger near,
Then walks with faintness on, and looks with fear;
So seemed the sire, he walked with trembling heart:
And much he wished, but durst not ask to part;
Murmuring, he lifts his eyes, and thinks it hard,
That generous actions meet a base reward."]

like building, was seen on rising ground, to which they fled for shelter. The building was large and strong, and the extensive grounds about it were unimproved. The owners of this habitation were in temper timorous and severe. They were considered unkind and griping, and every thing about their premises appeared desert-like and forbidding. Driven by the wind, and drenched by the rain, they arrived at the miser's door and knocked for admittance. For a long time it was in vain.

At length some pity seemed to move the miser's breast. It was the first time that his house had

ever received a guest. Slowly he turned the creaking door with jealous care, and he half welcomes the suffering pair. With a few fagot sticks he lights the naked walls by which the travelers are able only to partially dry their clothing. A small quantity of the coarsest bread, and wine of the poorest quality, was set before them; each, hardly granted, served them both for a meal. As soon as the tempest had ceased, and sufficient light had appeared, so that they could discern their pathway, they received an intimation to depart in peace.

As they parted from their miserly host, the youth drew from his vest, and presented him with the golden cup he had taken from the generous landlord who had entertained them in so princely a manner. The miser received the glittering gift with startled eyes, and was so overwhelmed at the princely reward for his stinted kindness, that he sunk to the earth in surprise, and before he could sufficiently recover himself to thank his generous guests, they had traveled out of his sight and hearing.

The dark clouds were soon scattered, the blue sky appeared, and the sun shone forth in splendor and beauty. The fragrant leaves displayed a fresher green, and all nature rejoiced in the light of the sun. The travelers continued their journey. The hermit's mind labored with uncertain thought. No cause appeared for his companion's acts. To steal a cup from a generous man and give it to a miserly creature who would scarcely admit them within

his gate. One act seemed a vice, the other appeared like madness. While he detested the one, he pitied the other. In the contemplation of both his mind became lost, confused and confounded.

Night again overtook the travelers, and again they sought a shelter. They soon found a mansion, neat and comfortable in appearance, "neither poorly low nor idly great." The soil was well improved around it, and every thing about it seemed to show the turn of its master's mind, of contentment, industry and virtue. The weary travelers arriving at the mansion, greeted its master, and modestly asked for food and shelter. He received them courteously, and without vanity, ostentation or grudging, he welcomed them to his house; piously remarking that as all he possessed was given him by God, he was under obligation, and felt willing to bestow a portion in acts of hospitality, charity and mercy. A table of substantial and nutritious food was set before them, and they were bid welcome to whatever the house afforded. The evening was spent in religious and profitable conversation, and before retiring to rest the whole household were called together, and the day and evening were closed by prayer and praise.

Refreshed by calm repose, the two travelers arose refreshed and invigorated to pursue their journey. But before they left the hospitable mansion of the good man, the youth, the younger guest, in a stealthy manner crept up to the cradle, where the darling and only son lay sleeping. Grasping

the neck of the landlord's little pride it was strangled, it grew black in the face, gasped and died. Struck dumb with horror at the deed, the hermit at once attempted to fly from the presence of one whose actions appeared to be those of an infernal and incarnate demon of the worst kind. The hermit fled trembling, but could make but little speed, being overwhelmed at the scene he had witnessed.

"His youthful face grew more serenely sweet,
His robe turn'd white, and flow'd about his feet;
And wings whose colors glitter'd like the day,
Wide at his back the dazzling plumes display.
The form etherial bursts upon his sight,
And moves in all the majesty of light.
Surprise in chains the Pilgrim's words suspends,
And in a calm his settling temper ends.
But silence here the beauteous angel broke,
The voice of music ravish'd as he spoke."

The youth pursued his steps: the road through the country which they had to pass, being difficult

to find, the good man at whose house they had last lodged, sent his servant for a guide. A river crossed the path, large trees had been fallen across it which served for a bridge. The youth who followed the guide close behind, seemingly intent on mischief, watching his opportunity, thrust him off the perilous bridge into the stream below, where he perished amid the deep waters. When the hermit saw this last act of his companion, he could hold his peace no longer. Swelling with rage he cried out, "*detested wretch!*" He had scarcely pronounced these words when his strange partner seemed no longer man.

Know, said the angel to the Hermit, I was sent to enlighten thy mind. Thy prayers and praise and thy virtuous life, have arisen as a sweet memorial before the throne of the Eternal. I am but thy fellow-servant, commissioned to remove doubts which arise in thy mind when contemplating the goodness or equity of the Divine Government. The Maker of all things, justly claims the world that he has made. He has the right to govern it according to his own will. He uses second means to accomplish his purposes, and sometimes appoints wicked and abandoned wretches to be his instruments of justice upon others, though unperceived by mortal eyes. While men are accomplishing their own devices, God is overruling all things to bring about his sovereign purposes.

"True," said the angel, still addressing himself to the hermit, "thou hast seen many strange things since we have been together.

Yet, taught by these, confess the Almighty just,
And where thou can't unriddle, learn to trust.

"The rich man in the palace where we staid the first night, who made his guests drink large draughts of wine in his golden cup, has, by having it stolen, given up that bad custom. I gave the cup to the miser, to teach him that Heaven can reward a generous action. The pious man, whose child I strangled, had long trod in virtue's path, but now the child began to wean his heart from God. To save the father, the son was taken. To all but us, the child seemed to die in fits, but I was sent to take its life. The guide, whom I drowned, had he returned to the pious man, his master, would have that very night robbed and murdered him, and then how many poor and distressed persons would have suffered for the want of his charitable donations.

"Thus Heaven instructs thy mind; this trial o'er,
Depart in peace, resign, and sin no more."
On sounding pinions here the youth withdrew;
The sage stood wondering as the seraph flew.
Thus looked Elisha, when to mount on high,
His master took the chariot of the sky;
The fiery pomp ascending, left the view;
The prophet gazed, and wished to follow too.
The bending hermit here a prayer begun,
Lord! as in heaven, on earth thy will be done."
Then, gladly turning, sought his ancient place,
And passed a life of piety and peace."

Originally drawn by the Author, Oct. 1813.– Re-drawn by him (*JWB.*) Aug. 1860.

NEBUCHADNEZZAR'S VISION OF THE IMAGE,
Representing the Four Great Monarchies of the World's History; the Assyrian; *the* Persian; *the* Grecian; *and the* Roman.

OUTLINE HISTORY;

EMBRACING

ALL THE LEADING EVENTS

IN THE

RELIGIOUS HISTORY

OF

THE WORLD:

FROM THE

EARLIEST PERIOD TO THE PRESENT TIME.

ILLUSTRATED BY

Historic and Emblematic Engravings,

FROM ORIGINAL DESIGNS.

BY JOHN W. BARBER.

In this department of the work, embracing the "Outline History," &c., it is divided into two divisions, *Ancient* and *Modern.* Ancient History, embraces the history of the world previous to the Christian Era, or coming of Christ. This division of the World's History is arranged under *Four Great Monarchies,* as described in the book of Daniel, embracing a period of four thousand years.

Modern History commences at the Christian Era: the important events in each century are separately described, at the head of which is an engraving illustrative of the events in that century. These engravings, embracing the Four Great Monarchies as well as the Christian Centuries, are designed upon an original plan by the author of this work.

At the close of the Centuries is a *Chronological Table of Events* from the account given by Moses in the book of Genesis to the present time.

The historical part of the work, as a whole, will, in some measure, it is believed, give a clear and comprehensive view of the World's History in a religious view, to those who care not to wade through a voluminous history.

GENERAL HISTORY OF

THE WORLD;

ANCIENT AND MODERN.

Religious commentators and writers have comprised the history of the world, as existing under Four Monarchies, succeeding each other in different forms, to the end of time. This is in accordance with the vision or dream of Nebuchadnezzar (the Chaldean or Assyrian Monarch,) the interpretation or meaning of which is given by Daniel the Hebrew prophet:

"Thou O King, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and break them to pieces.

Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the King.

Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory.

And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all. Thou *art* this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:*

and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes part of potter's clay and part of iron; the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And *as* the toes of the feet *were* part of iron and part of clay; so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

The immense riches, magnificence and prosperity of the ASSYRIAN MONARCHY, or Babylonish empire, with its renowned metropolis, gave it that pre-eminence over the succeeding empires, which gold has above other metals.

The PERSIAN MONARCHY, succeeded that of the Assyrian, is supposed to be represented by the breast and two arms of silver, signifying the union of the kingdoms of the Medes and Persians. This Monarchy was inferior to that of the Assyrian, as silver is to gold, perhaps in wealth, splendor and prosperity.

The GRECIAN MONARCHY was established by Alexander the Great, who conquered the Persians and continued under his success. This Monarchy had less external magnificence than those that preceeded it; and it was founded and supported by force of arms, many of which were anciently made

of brass. It was, however, more extensive than either of the others. It was therefore foretold it would "bear rule over all the earth," alluding possibly to the boast of Alexander, "that he had subdued the whole world."

The ROMAN EMPIRE, or MONARCHY, is supposed by commentators to be the fourth kingdom described by Daniel. This empire was strong as iron, and like iron, it brake and subdued all before it. The Roman people, during the first period of their history, were remarkable only for their valor, hardiness, frugality, and poverty, of which iron is a proper emblem.

The division of the Roman monarchy into the Eastern and Western empires, might be denoted by the two legs and feet on which the image stood; and the ten toes into which the feet divided, represented the ten kingdoms into which the whole empire was at length broken. The civil wars which weakened the state, and the conjunction of the Romans with the conquered nations, and afterwards with the Goths, Vandals, and other barbarians who subverted the empire, was denoted by the compounding of the iron with the potter's clay, which could not unite, or strengthen each other. Thus the Roman empire decayed in strength, even when it was growing more extensive; and it evidently began to decline, till it was divided into many subordinate kingdoms. This is also represented by the Romans mingling themselves with the seed of men, or of other nations, by alliances, or intermarriages, which tended to the subvertion of the empire. Yet this monarchy may be considered as still existing in the toes, or kingdoms, into which it was broken.

During the prevalence of the Roman authority, or the "days of those kings, shall the God of Heaven set up a kingdom which shall never be destroyed," or fall under the power of any conquerors; seeing

it would break in pieces and consume all those kingdoms and stand forever." This was represented by "a stone cut out without hands" which smote the image, and utterly destroyed it," and "became a great mountain that filled the whole earth." This evidently designates the kingdom of Christ, which is to overcome all others, and continue forever, unbroken, eternal.

THE LAST MONARCHY,

OR

KINGDOM YET TO COME.

["Ah! scenes surpassing fable, and yet true;
Scenes of accomplished bliss! Which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land, once lean,
Or fertile only to its own disgrace,
Exults to see its thistly curse repeal'd.
The various seasons woven into one,
And that one season an eternal spring.
The garden fears no blight, and needs no fence,
For there is none to covet—all are full."]

THE ASSYRIAN MONARCHY,

Extends from the Deluge, 2343 *B. C.,* [*before Christ*] *to B. C* 538 *years.*

The Assyrian, called the first great monarchy of the world, extends from the Deluge, or Antediluvian Period, to the conquest of Babylon, a period of eighteen hundred years. Babylon and Ninevah were the capitals of the Babylonian or Assyrian empire. Egypt was one of the earliest of kingdoms. Moses, the great lawgiver, David, Solomon, the Jewish kings flourished. Nebuchadnezzar swayed his sceptre over the nations.

THE ANTEDILUVIAN PERIOD.

Antediluvian signifies "before the flood," and the period under this name embraces 1656 years,

including four principal events. First, the Creation —second, the Transgression of Adam and Eve—third, the Murder of Abel by his brother Cain—fourth, the Deluge. By this last event the whole human race perished, except Noah and his three sons, Shem, Ham, and Japhet, who, with their families, were preserved in the ark.

The only authentic account we have of these events is given by Moses in the Bible. The creation of our globe, including the creatures by which it is inhabited, occupied six days. God rested from the creation on the seventh day, and set it apart ever after, as a day on which man is to worship him. This event, according to the Hebrew computation, took place 4004 years before the coming of Jesus Christ.

The Assyrian, the first great monarchy, commences from the deluge, and extends through a course of eighteen hundred years, to the conquest of Babylon by Cyrus, the Persian.

The only authentic history of the earlier periods of the world are found in the book of Genesis. The first great event after the flood, or deluge, was the building of the Tower of Babel, which took place about 2247 years B. C. As it was designed for improper purposes, it incurred the disapprobation of God, who miraculously confounded their language, and thus dispersed them into different nations.

The foundation of the Assyrian empire was laid by Ashur, the grandson of Noah. Nimrod, his great grandson, is said to have founded Babylon, which, history says, was the most splendid city in the world. Ninevah, the capital of Assyria, was sixty miles in circumference. The Assyrian and Babylonian empires continued separate for a while, but at length were united into one by mutual conquests.

The establishment of the Chinese empire is sup-

posed to have taken place about two thousand years before the commencement of the Christian era. This people, however, like most of the oriental nations, claim a higher antiquity. But scripture, the state of human society, and authentic history, discountenance such pretensions.

The Mosaic writings represent Egypt, about 450 years after the flood, as a well regulated kingdom. The great fertility of the soil on the banks of the Nile, it is supposed, caused Egypt to become populous and civilized at an early period. Accordingly Europe was the seat of arts and learning, while Greece and Italy were in a barbarous state. It claims the honor of inventing the art of writing, and has been styled "the cradle of the sciences." Menes, or Misraim, the son of Ham, is supposed to have been the first monarch of the Egyptians, about 160 years after the deluge. The government of Egypt was a hereditary monarchy. The king had the chief regulation of all matters relating to the worship of the gods, and the priests, as his deputies, filled all the offices of state.

The ancient Egyptians embalmed the bodies of their relatives with the greatest care. These bodies, now called mummies, embalmed more than 3000 years ago, and perhaps before Moses was born, are now found in Egypt in good preservation. The body is filled with drugs and spices, closely wrapped over with many folds of linen, and inclosed in a coffin, the lid of which is covered with paintings and hieroglyphics, relating, it is supposed, to the character of the deceased. Many of these coffins are found in tombs cut into solid rocks.

Though the Egyptians were advanced in civilization, yet they were low and degraded in their religious opinions. Their two principal gods were Osiris and Isis, which are supposed to be the sun and moon. Besides these, they worshiped the ox, the dog, the cat, the crocodile, the ibis, or stork,

&c. The bull, Apis, had a splendid temple erected to him; great honors were paid him while living, and still greater after his death. The golden calf, set up by the Israelites near Mount Sinai, appears to have been an imitation of the god Apis.

Egypt abounds with the monuments and remains of antiquity. The pyramids, one of which is 500 feet high, are the most astonishing monuments of human labor. It is supposed, and not without reason, that the Israelites, during their slavery in Egypt, were employed in making these enormous piles. The remains of the artificial lake, Mœris, the catacombs, those vast places for the burial of the dead, have been the wonder of ancient and modern times. The ruins of Thebes, a city in Upper Egypt, supposed to have been laid in desolation more than 3000 years ago, is viewed with astonishment. Almost the whole extent of eight miles, along the river Nile, is covered with magnificent portals, obelisks, covered with sculpture, forests of columns, and long avenues of statues of gigantic size. One of its temples is a mile and a-half in circumference. Its history is recorded only by uncertain tradition and poetry, which might be suspected fabulous, did not such mighty witnesses to their truth remain.

About 417 years after the flood, mankind appear to have lost, in a great measure, the knowledge and worship of the true God. Abraham, a descendant of Shem, was born in Chaldea, and in the midst of an idolatrous people, retained the knowledge of the true religion. By the divine direction, he removed into Canaan, which was appointed to be the residence of his posterity. To Abraham, God committed the true religion, and formed of his family a peculiar people, to whom his will was revealed, and from whom the Messiah, or Saviour, was to proceed. Jacob, the grandson of Abraham, had twelve sons, who were the heads of the twelve tribes of Israel.

Joseph, one of the twelve sons of Jacob, or Israel, having displeased his brethren, was sold by them to a company of merchants, who took him to Egypt. Here, after various trials and changes, he became, under Pharaoh, lord over Egypt. There being a sore famine in the land of Canaan, Joseph invited his father and brethren into the land of Egypt, where they increased rapidly in numbers. After the death of Joseph, the Israelites had become so numerous and powerful, that they began to be an object of fear to the Egyptians. In order to prevent their prosperity and increase, task-masters were set over them, who made their lives miserable with hard bondage, and all their male children were ordered to be destroyed at their birth. It is stated by Moses, the sacred historian, that the more they were afflicted, the more they multiplied and grew.

The Phœnicians were among the first civilized nations in the world. They are called Canaanites in the scriptures, from their living in the land of Canaan. Inhabiting a sterile country, on the borders of the Mediterranean sea, they turned their attention to commerce, and were a commercial people in the time of Abraham. Tyre and Sidon, their principal cities, were the most ancient of any that we read of in history, and were, in early ages, the greatest seats of commerce in the world. The Phœnicians colonized various places bordering on the Mediterranean sea, and its islands, at an early period. They are said to have invented glass, purple, and coinage. The invention of letters has also been ascribed to them, as well as to the Egyptians; and Cadmus, a Phœnician, is said to have first carried letters into Greece.

Civilization seems to have been introduced into Greece by a colony of Phœnicians, who founded the kingdom of Argos, 490 years from the deluge, and 1857 before the Christian era. Greece was

called, by the natives, Hellas, and the inhabitants, Hellenes. They were extremely barbarous, and they wandered in the woods, without law or government, having but little intercourse with each other. It is said they were ignorant of the use of fire, lived on acorns, berries and raw flesh, and clothed themselves with the skins of wild beasts. Athens, Sparta, and Thebes, were founded about 800 years after the deluge, and fifteen centuries before Christ.

The most celebrated states or republics of Greece were Athens, Sparta and Thebes; the two leading states were Athens and Sparta. Athens, the capital of Attica, was founded by a colony from Egypt. It was the most celebrated city in Greece, being distinguished as the seat of learning and the arts. It was also celebrated for its commerce, wealth, and magnificence, and was the birth-place of many illustrious men. The Spartans became distinguished for military valor and discipline, their singular laws and institutions making them a nation of soldiers. Thebes was founded by Cadmus, the Phœnician. Very little is known respecting its early history; but in after times, it rose from obscurity, and became celebrated, while Athens and Sparta were in a state of decline.

The Hebrews, or Israelites, having remained in Egypt 215 years, were, by the direction of God, assembled under Moses, their leader, and commanded to leave the country. By a miracle, they passed through the Red Sea, and the Egyptian army in pursuing them, were all drowned. Although God continually performed miracles before the Israelites, to supply their wants, yet they murmured and rebelled against him. For this, the nation was compelled to wander *forty years* between Egypt and Canaan, and the rebellious generation died in the wilderness. While at Mount Sinai, the Israelites received the divine law, and their national institu-

tions from God himself, by the hand of Moses. At this time, it is supposed, they were three millions in number. This vast multitude were formed into a regular body, and the utmost order was observed in their marches and encampments. Moses, having arrived in sight of Cannan, died on Mount Nebo, and Joshua, his successor, conducted the people into the promised land.

The ten commandments given to Moses on Mount Sinia, are the most ancient code of laws now in existence. It is a comple summary of all the duties which mankind owe to God and each other; it enforces the observance of these duties by the powerful motives of gratitude, hope and fear. By it, man is directed to adore and love the true God, the Author of all good; it commands him to reverence his holy name, and to observe stated times for his worship. Four of these commands—1, "Thou shalt not kill; 2, Thou shalt not commit adultery; 3, Thou shalt not steal; 4, Thou shalt not bear false witness," have formed the basis of all criminal law in all civilized nations. The concluding commandment is directed against selfishness, the principal source of all crime.

The account of the Trojan war is derived principally from the Iliad, a poem by Homer, the great poet of antiquity. Although there is much which is fabulous in the poem, yet the main facts are believed to be correctly stated. The war originated in the following manner:—Helen, the most beautiful woman of her age, ran away from her husband, the king of Sparta, with Paris, the son of the king of Troy, who came to Sparta on a visit. The Greeks united under Agamemnon, Achilles, and others, and sent a fleet of 1,200 open vessels, which conveyed an army of 100,000 men to the Trojan coast, to avenge the outrage. The Trojans, commanded by Hector, Eneas, and others, sustained a siege of ten years, when the city was entered by storm, or stra-

tagem, and burnt to the ground. The poets relate that the Greeks made a large wooden horse, which they secretly filled with armed men; the Trojans having taken possession, they drew it in triumph into the city. In the night, the Greeks came out, opened the gates to their companions, who rushed in and made themselves masters of the city.

The Greeks had four solemn games, called the Olympic, the Pythian, the Nemean, and the Isthmian. They consisted of contests of skill in wrestling, boxing, running, leaping, and such exercises. There were also horse and chariot races; contentions of skill between poets, musicians, orators, philosophers, and artists. These games had a great political effect in promoting national union, in extending the love of glory, and training the youth to martial exercises. They cherished at once a spirit of heroism and superstition, which led to great and hazardous enterprises. The Olympic games were instituted 1222 years before Christ, by Hercules. They were not, however, regularly celebrated till 775 years before the Christian era. From this period the Olympiads constitute an epoch in history, to which important events are referred.

The Greeks, and afterwards the Romans, worshiped great numbers of gods and demi-gods, which they divided into a number of classes. The celestial deities were Jupiter, Apollo, Mars, Mercury, Bacchus, Vulcan, Juno, Minerva, Venus, Diana, Ceres, and Vesta. Jupiter was considered the father of gods and men; Apollo, the god of music and poetry; Mars, of war; Mercury, represented with winged feet, was the messenger of the gods; Bacchus was the god of wine; Vulcan was patron of those who worked in metals, and is represented as forging thunder-bolts for Jupiter; Minerva was the goddess of wisdom; Venus, of love and beauty. These divinities were supposed to possess the passions and infirmities of mankind; and even Jupiter, their

supreme god, was represented as having recourse to the most unworthy artifices to gratify the basest passions.

Among the deities of a lower order, was Neptune, who reigned over the sea; the Syrens, who were said to have the faces of women, and the lower part of their bodies like fish, and by their melodious voices allured mariners to destruction. Cupid was the god of love; the Nine Muses, who presided over the liberal arts. They also had infernal deities, and gods, and goddesses, of the woods, streams, winds, &c. Besides their own, they often adopted the gods of other nations.

The worship of the Grecian divinities was conducted by priests dressed in costly robes, who offered sacrifices of animals, fruits, perfumes, and sometimes human victims. These sacrifices were sometimes accompanied with prayers, music, and dancing. Various degrees of worship were offered to the gods, and the souls of departed heroes. The temples dedicated to the gods were very numerous and splendid. Their festivals were observed with every circumstance of pomp and splendor, to charm the eye and please the imagination. The temples were attended by the idle and vicious, and the most disgraceful licentiousness was often allowed. Their philosophers appear to have been in doubt respecting a future state of existence; their poets, however, inculcated a belief in Tartarus, or Hell, and in Elysium, or Paradise.

The oracles were certain temples, where it is said future events were made known to those who sought to know the will of the gods, by means of priests and priestesses, who were supposed to be inspired by their deities with the power of fortelling what was to come. They obtained such credit among the Greeks, that nothing of importance was undertaken without consulting the gods. There were several hundred of these oracles in different parts

of Greece, but the most celebrated were those of Apollo, at Delphi, and Delos, and the oracle of Jupiter, at Dodona. The answers by these oracles, were generally given in such obscure language, as to admit of different interpretations.

The Greeks also endeavored to obtain a knowledge of future events by dreams, and by observing omens. They were very superstitious in this respect; almost every accident, or appearance of nature, was believed to be an omen of good or evil. For the purpose of obtaining prophetic dreams, they fasted, clothed themselves in white, and underwent various ceremonies. In the sacrifices, when the beast was dragged by force to the altar, when it kicked, or bellowed, or was long in dying, it was ominous of evil; if otherwise, the gods were deemed propitious. The entrails of beasts were examined, in order to gain a knowledge of the future; the Grecian augurs, clothed in white, with a crown of gold upon their heads, observed the flight of birds for the same purpose. Toads were accounted lucky omens; serpents, unlucky; a hare, in time of war, signified defeat and flight. Comets and eclipses portended evil, and caused much alarm.

Sacrifices were either free-will offerings, for a victory, &c.; popitiatory, to avert the anger of some offended god; petitionary sacrifices, for success in any enterprise; or those commanded by some oracle or prophet. These sacrifices, at first, consisted only of herbs and fruits, but afterwards animals, costly perfumes, &c., were added.

After the death of Moses and Joshua, the Israelites were under the direction of leaders called Judges, during the space of about 350 years. The people, dissatisfied with the immediate government of God, desired a king, in order to be like the na-

tions around them. About 1100 years before Christ, Saul was appointed their sovereign. He was a warlike prince, but was finally, with his three sons, killed on Mount Gilboa. He was succeeded by David, who was distinguished for his skill in war, music, and poetry. He restored the purity of the Hebrew worship, conquered the enemies of his country, and commenced building Jerusalem, which afterwards was the royal residence. He made an alliance with Hiram, king of Tyre, the capital of Phœnicia, then a powerful and wealthy kingdom, and collected materials for building the magnificent temple of Solomon.

When Solomon succeeded to the throne of his his father David, the Israelitish nation had arrived to its height of splendor and power. The dedication of Solomon's Temple, at Jerusalem, took place one thousand and four years before Christ. The building of this structure was completed in seven years. An immense amount of gold was used in its construction, and it was probably the most superb and costly edifice the world ever saw. The reign of Solomon was attended with peace, prosperity, and abundance; but towards the close of his life he became luxurious and effeminate, and by the sin of idolatry brought dishonor and distress upon the nation, About thirty years after the dedication of the temple, ten tribes of the Israelites revolted from Rehoboam, the son of Solomon, and formed a separate kingdom, which was called the kingdom of Israel. The tribes of Judah and Benjamin continued their allegiance to Rehoboam, and formed the kingdom of Judah.

The ten tribes of Israel existed in a separate kingdom for about 250 years, of which Samaria was the capital, their kings were idolators, and the nation was sunk in wickedness. In 721 years before Christ, Shalmanezer, king of Ninevah, besieged Samaria, and after a siege of three years, the city

was surrendered, and the people carried captives into the mountainous region of the interior of Asia. From this period they ceased to exist as an independent nation, and we have no authentic history respecting their fate. It is supposed by some, that they are still existing as a distinct people somewhere in Asia. Some few people belonging to the tribes remained in Canaan, and were intermixed with strangers, and from that mixture sprung the motly race, who, in the time of our Savior, were called Samaritans, and held in contempt by the Jews.

A century after the captivity of the ten tribes, Nebuchadnezzar, king of Babylon, took Jerusalem by storm, after a siege of twelve months. The city, with the temple built by Solomon, was leveled with the dust, 588 years before the coming of Christ. Zedekiah, the Jewish king, after the murder of his children in his presence, had his eyes put out, and then carried captive to Babylon. All the principal persons and the skillful artists of every kind, and the sacred treasures of the temple, were likewise taken away, and the country laid waste. The Jews, according to the prophecy of Daniel, one of the captives, remained in captivity just seventy years, and were restored to their country by Cyrus, the conqueror of Babylon, who permitted them to rebuild their city and its temple. The scripture narrative in the Old Testament ends about one hundred years after this period.

THE PERSIAN MONARCHY,

Extends from the conquest of Babylon, by Cyrus, B. C. 538, to the death of Darius, B. C. 330.

Cyrus, the Persian, foretold in holy writ by name, causes the Jews to return from their seventy years' captivity, by a decree of the Medes and Persians. He conquers Babylon, the wonder of the world. The Persians held universal dominion for about 200 years. They worshiped the sun, and paid veneration to fire. Confucius, the Chinese philosopher, flourished during this period.

THERE is but little known respecting the early history of the Persians. They rose into notice and power by the conquest of Cyrus, who is celebrated

both in profane and sacred history. Cyrus was the son of a Persian nobleman, and married the daughter of the king of the Medes, and by this means Persia and Media became one kingdom. He conquered the Lydians, made himself master of Sardis, their capital, and took prisoner their king, Crœsus, so celebrated for his vast riches. He conquered Babylon, subjected the greatest part of Asia Minor, and made himself master of Syria and Arabia. Cyrus was a great and virtuous king; he spent the last part of his life in regulating his vast conquests, being beloved not only by his own natural subjects, but those of the conquered nations. The Persian empire continued for two hundred years, when it was ended by the conquests of Alexander the Great.

Cyrus having defeated Belshazzar, the king of Babylon, he retreated to his capital, which the Persians immediately besieged. The city was fortified in such a manner, that it seemed impossible to take possession. It was, however, taken by a stratagem —a channel was dug to turn the course of the river Euphrates, which passed through the city. A great festival was to be celebrated in the city, in which the Babylonians were accustomed to pass the whole night in drinking and debauchery. Cyrus, on this night, opened the channel to receive the water of the Euphrates, which soon became dry, and marched his troops in the bed of the river into the city. Belshazzar and his nobles, while reveling with wine, drank from the sacred vessels taken from the temple of Jerusalem, were suddenly arrested by the appearance of a hand-writing on the wall, warning Belshazzar of the destruction of his kingdom. The troops of Cyrus finding the gates open on the banks of the river, entered the city almost without resistance, and slew Belshazzar and his attendants.

Isaiah, the sacred prophet, many ages before its final accomplishment, foretold its utter desolation, in the following words: "And Babylon, the glory

of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation." So completely has this prediction been fulfilled, that it has been a matter of dispute where the city stood.

After the conquest of Babylon, he caused the Jews to return from their seventy years' captivity, and permitted them to re-build the city and the temple. Previous to this, he had conquered the Lydians, took their capital, and made himself master of Syria, Arabia, and the greater part of Asia Minor, and after a reign of thirty years, it is said he was killed in a war against the Scythians, and soon after Darius, who in scripture is called Ahasuerus, began to reign.

The religion of the ancient Persians was of great antiquity. Zoroaster was the founder of the sect of the Magi, in the eastern world, and particularly in Persia. This sect adored the sun, and paid great veneration to fire; hence they were called fire worshipers. The keeping of the sacred fire was entrusted to the Magi, and it was always carried before their kings in all their marches, with the greatest respect, and it would have been deemed the greatest misfortune, had it been suffered to go out. In their tenets, they believed there were two principles in existence, one the cause of all good, the other the cause of all evil, and that there is a perpetual struggle between them, which will last to the end of the world. The priests of the Magi were deeply skilled in astronomy, and all the learning of the age in which they lived. They were so much superior in knowledge to the rest of mankind, that they were thought by the vulgar to be inspired by supernatural powers. Hence, in after ages, those who performed any act which seemed to be beyond human power, were said to have used *Magi*, and were called *Magicians.*

The government of Persia was an absolute monarchy; the will of the monarch was law, and his person held sacred. He always appeared with great pomp and dignity, having at some periods a body-guard of 13,000 men, besides another guard of 10,000 horsemen, styled the *immortals*, their number being always the same. The king, like the rest of the eastern monarchs, styled himself the "King of kings."

From the time of Cyrus, the Persians were desirous of conquering the Grecian States, of which Athens and Sparta had gained a pre-eminence. Darius, the Persian king, sent messengers to Greece, and demanded "earth and water," which was the usual sign of submission to his power. Athens and Sparta threw the heralds, one into a well, the other into a ditch, and bade them take earth and water from thence.

At the battle of Marathon, the Athenians, under Miltiades, marched against ten times their number of Persians, and after a fierce battle the Athenians were victorious, and the Persians, having lost more than 6,000 men, retreated in disorder. Miltiades, by this successful battle, rose to the highest popularity, but his ungrateful countrymen threw him into prison, where he died of his wounds, and they even denied burial to his body.

About this time *Pythagoras*, of the isle of Samos, taught his philosophy in Greece, about 550 years before Christ. He believed in the doctrine of the transmigration of the soul into different bodies.

Socrates, the wisest and most celebrated of ancient philosophers, was born in Athens about 470 years B. C. He was of calm and serene temper, which was often called into exercise by his wife, Xantippe, who was a woman of most provoking conduct. His superiority over the rest of his countrymen made him many enemies, and was accused by them of corrupting the Athenian youth, and of ridiculing

the gods—he was condemned to death by drinking hemlock poison. He took the cup and, addressing a prayer to heaven, drank off the poison with the greatest tranquility.

Plato, a pupil of Socrates, labored for forty years, in teaching the sublimest precepts, and giving lectures in the public groves called the Academy; therefore his followers were called the Academics, and those sentiments which are highly refined and spiritual, are called *Platonic*. At this time also flourished Antistehnes and Diogenes, two philosophers of the Cyric sect, more celebrated for the austerity of their maxims, than for the advancement of knowledge.

Confucius, a Chinese philosopher, who was born about 550 years before the Christian era, was the most virtuous and learned man of that age and country. His memory and works are held by the Chinese in the highest veneration.

Xerxes, the son of Darius, succeeded him to the throne, and continued the wars his father had begun—he spent four years in collecting the largest army the world ever saw. The whole number of fighting men was above two millions, and the followers, slaves, and women, exceeded five millions. Xerxes, viewing this assemblage from a high eminence, shed tears, at the thought that in one hundred years, not one of the vast multitude before him would be left alive.

He marched through Thessaly till he came to Thermopylæ, a narrow pass, defended by Leonidas, the Spartan king, who, with only 300 men, kept the whole Persian army at bay. The law of the Spartans forbade them to flee from an enemy, and after making great havoc with the legions of the Persians, every man was slain. Xerxes, after several unsuccessful battles, retreated in a small fishing boat, and was soon after murdered.

Herodotus, the first authentic historian of the

Greeks, was born 487 years B. C. Thucydides, a commander in the Peleponnesian war, wrote the history of this war, which was so admired by Demosthenes, that he could almost repeat it by heart.

Xenophon, equally celebrated as a general, philosopher and historian, was a disciple of Socrates, and all his writings are of great elegance and simplicity.

Demosthenes, one of the greatest orators that ever lived, after overcoming all obstacles by his oratorical abilities, raised himself to the head of the Athenian government, but was banished, and although recalled, ended his life by taking poison.

After the civil wars, Philip, of Macedon, brought the whole of Greece under his dominion, and formed a project for the conquest of the Persians, but was assassinated by one of his captains, and was succeeded by his son, Alexander, who, at a very early age, gave evidence of the greatest talents and unbounded ambition. The Thebans having risen in rebellion, Alexander subdued them, and sold 30,000 of them for slaves. He put Darius to flight at the battle of the Granicus, and defeated him entirely at Issus, and the whole of Syria, Damascus, and almost the whole of Phenicia, submitted to him. After having taken Gaza, he went into Egypt, which he subdued, and founded at the mouth of the Nile the city of Alexandria.

After his return from Egypt, he met Darius at the head of 700,000 men, and a battle took place, in which 300,000 of the Persians were slain. Darius fled from province to province, until he was murdered by one of his officers. This ended the Persian monarchy, which had existed 206 years, from the time of Cyrus the Great.

THE GRECIAN MONARCHY.

Extends from the death of Darius, B. C. 330, *to the termination of Grecian independence, B. C.* 184.

Alexander the Great being at the head of the Grecian states turned his arms against the Persians. He conquers Darius, takes Babylon, proceeds to India, defeats Porus and his elephants, conquers Africa, and burns Persepolis. Having subjected Europe, Asia, Africa, he wept because there was no more worlds to conquer. The Grecian supremacy continued nearly two hundred years.

ALEXANDER, the conqueror of the world, was the son of Philip, king of Macedon, one of the Grecian states. He succeeded to the throne at the age of

20 years. He is said to have been of low statue and ungraceful form. He was educated by Aristotle, for whom he ever afterwards had the highest respect, and under such a master, made a most rapid progress in learning. He possessed a generous and heroic disposition, distinguished talents, and unbounded ambition. He very early became the most expert horseman in his father's court, and was the only person who dared to back the famous war-horse *Bucephalus*, sent as a present to Philip, which was so fiery and high-mettled, that no one could break him. Philip seeing Alexander on this ungovernable horse, cried out in rapture, "Seek, my son, another kingdom; Macedonia is not worthy to contain you!" The Thebans having risen in rebellion, Alexander defeated them with great slaughter, destroying their city, and sold 30,000 of the inhabitants for slaves. He then assembled the deputies of the Grecian states at Corinth, who solemnly elected him to be commander-in-chief of the Greeks against Persia.

Alexander, having assembled an army of 30,000 foot and 5,000 horse, with the sum of 70 talents, and provisions only for a month, crossed the Hellespont. *Darius*, king of Persia, resolved to crush at once the young hero, met him at the river Granicus, with 100,000 foot and 10,000 horse. Alexander, eager to engage the enemy, plunged into the river, and was followed by his troops, and gaining the opposite bank, attacked the astonished Persians, and put to flight their whole army. The Persians lost in this engagement 20,000 foot and 2,500 horse: the loss of Alexander was only about 200 men, among whom were 25 horsemen of the royal guard, to whose memory he ordered statues to be erected. Drawing from his first success a presage of continued victory, he sent home his fleet; thus showing his army that they must conquer Asia or perish in the attempt.

Alexander having for some time continued his march without resistance, was at length attacked by the Persian army under Darius, in a narrow valley of Cilicia, near the town of *Issus*. The Persian host amounted to 400,000 men; but their situation was such, that only a small part of their force could come into action, and they were defeated with great slaughter, their loss being 110,000, while the Greeks lost only 450 men. The mother and two daughters of Darius fell into the hands of the conqueror. The real greatness and heroism of Alexander, now in the bloom of youth, unmarried, and a conqueror, shone forth in the greatest luster. He would not trust himself in the presence of the queen of Darius, who was a woman of great beauty. Far from attempting to derive any ungenerous advantage from his victory, he treated his illustrious captives with the greatest kindness and respect. In consequence of the battle of Issus, the whole of Syria submitted to Alexander. Damascus, where Darius had deposited his treasures, was surrendered by the governor, and the whole of Phœnicia, with the exception of Tyre.

Alexander now directed his course towards Tyre, and demanded admittance into it, in order to offer a sacrifice to the Tyrian Hercules. Being refused, he immediately besieged the city. New Tyre, which was situated on an island opposite the old city, seemed to be unconquerable without a fleet. Alexander, with immense labor, attempted to join the island to the continent by a causeway. The Sidonians, and some other people, whom he had treated with gentleness, at last found ships for carrying on the enterprise. He then hastened the siege, and all sorts of warlike instruments were employed by both parties. The place was finally taken by storm, after a siege of eight months. About 8,000 of the inhabitants were put to death, and 30,000 sold into slavery. Having taken Gaza,

Alexander passed into Egypt, which readily submitted to his authority, and while here, he founded the city of Alexandria, at the mouth of the Nile.

Returning from Egypt, Alexander went into Assyria, where he was met by Darius, at *Arbela*, at the head of 700,000 men. Darius offered Alexander, as terms of peace, ten thousand talents, his daughter in marriage, and the whole country from the Euphrates to the Hellespont. These terms being rejected, Alexander informed Darius that he had no occasion for his money, and as for the provinces he named, he already conquered them, and that he was ready for another battle, which would probably decide who should remain the conqueror, and that "the world could no more admit two masters than two suns." A battle took place, in which the Persians were defeated, with the loss of 300,000 men. Darius escaped, and fled from province to province, until he was at last murdered by one of his own officers. Thus ended the Persian empire, which submitted to the conqueror 330 years before the Christian era, after having existed two hundred and six years from the time of Cyrus the Great.

After the conquest of Persia, Alexander projected the conquest of India, fully persuaded that the gods had decreed him the sovereignty of the whole habitable globe. Finding his troops incumbered with baggage, by which his march was retarded, he gave orders to set fire to it, and began by burning his own. He penetrated into India, where *Porus*, a powerful monarch, opposing his further progress, was defeated and taken prisoner. He penetrated to the Ganges, and would have advanced to the eastern ocean, had the spirit of his army kept pace with his ambition. But his soldiers, seeing no end to their toils, refused to proceed any farther eastward. He, therefore, returned to the Indus, and caused his army to sail

down that river to the ocean: here he sent his fleet to the Persian Gulf, under Nearchus, and with the main body of his army, marched across the desert of Persepolis.

"Finding no more worlds to conquer," Alexander abandoned himself to every excess of luxury and debauchery. It is related, that, through the instigation of *Thais*, a woman of low character, while he was in a drunken frolic, he fired the city of *Persepolis*. This place was the ancient capital of Persia, the ruins of which astonish the traveler to this day, by their grandeur and magnificence. The arrogance of Alexander was now increased, and the ardor of his passions, heightened by continual intemperance, broke out into acts of outrageous cruelty; and while in the heat of passion, he killed Clitus, his best friend. At this period of his life, he appears to have been swollen by flattery and enervated by vice, and to have acted the part of a tyrant. While at Babylon, at an entertainment which he gave to one of his officers, he drank to such excess, that it brought on a fever. Finding that there was no hope of recovery, he delivered his ring to Perdiccas. On being asked to whom he left the empire, he replied, "To the most worthy." Perdiccas having asked him how soon he desired they should pay divine honors to his memory, he answered, "When ye shall be happy." These were his last words.

After the death of Alexander, 323 years B. C., his dominions were divided among his four principal officers. The empire of the great conqueror continued in a troubled and unsettled state, till the Romans became masters of the world.

THE ROMAN MONARCHY,

Extends from the time of Julius Cesar, B. C. 49, to the extinction of the Western Empire, A. D. 476.

At the decline of the Grecian power, the Romans from small beginnings began to assume sovereign dominion. Julius Cesar, the first of the name, extended his conquests in every direction, Roman governors held dominion over remote provinces. The CHRISTIAN ERA *commenced at the time the Romans were masters of the world.*

ROME, the last of the four great empires of antiquity, became, after the conquest of Greece, the leading object of attention. It rose gradually from

small beginnings to almost universal empire. The duration of the Roman power, or that of its history, embraces a period of about *twelve centuries*—from the foundation of Rome to the destruction of the empire, after the Christian era. The great interval may be divided into three grand and distinct epochs, or periods, namely: 1. Rome under *The Kings;* 2. *The Republic;* 3. *The Emperors.*

The early history of the Romans, like that of other ancient nations, is mixed with fable. It appears, however, that they were governed by kings for 245 years; and during the reign of the kings, and the early part of the republic, the Roman territories extended only about fifteen or twenty miles around the capital.

Numa Pompilius, a Sabine, was elected second king of Rome. He is represented as a virtuous prince, who cherished the arts of peace, obedience to the laws, and a respect for religion.

Tullius Hostilius, the third king, was of a warlike disposition. His reign is memorable for the romantic story of the *Horatii*, three brothers, who fought for *Rome*, and the *Curiatii*, also three brothers, who fought for *Alba*. One of the Horatii survived, all the rest being slain, and by this contest the Romans became masters of Alba.

Ancus Martius, the fourth king, conquered the Latins, and built the port of Ortia, at the mouth of the Tiber.

Tarquin, the *Elder*, was elected the fifth king of Rome, which he embellished with various works of utility.

Servius Tullius succeeded Tarquin. He created the Roman aristocracy, established the census, in which the numer of citizens, their dwellings, number of children, and amount of property were ascertained.

Tarquin, surnamed the *Proud*, the last king, began his reign by putting to death the chief

senators; and by his tyranny and cruelty disgusted all classes of his subjects, and was expelled the throne about 509 years.

Sextus, a son of Tarquin the Proud, after having entered the house of *Collatinus*, under the mask and guise of friendship, did violence to his wife, *Lucretia*, a noble Roman lady, distinguished for her beauty and domestic virtues. The unhappy Lucretia immediately sent for her husband and father, revealed to them the indignity she had received, conjured them to avenge her wrong, and stabbed herself with a dagger she had concealed about her clothes. Her husband and friends were filled with grief, rage and despair. Brutus, a relative, and a reputed fool, seizing the bloody dagger, and lifting it towards heaven, exclaimed, "Be witness ye gods, that from this moment I proclaim myself the avenger of the chaste Lucretia's cause. Henceforth, my life shall be employed in opposition to tyranny, and for the freedom and happiness of my country." The body of Lucretia was carried to the public square, the vengeance of the people was aroused, the senate banished Tarquin and his family forever from the Roman state, and the kingly government was abolished 509 years before the Christian era.

The regal or kingly government being abolished, a republican form of government was established. The supreme power belonged to the senate and people; and it was agreed ts commit the supreme authority to two *consuls*, who were to be chosen annually from the patrician families. These consuls had the disposal of the public money, the power of assembling the people, raising armies, naming all the officers, and the right of making peace and war. In fact, their power scarcely differed from that of the kings, except their authority was limited to a year.

The Romans being a warlike people, extended

their conquests in various directions, and all the states of Italy submitted to their power. The first Punic or Carthagenian war was undertaken by the Romans against Carthage, 264 years before Christ, and lasted twenty-four years. The second Punic war commenced after an interval of twenty-three years. In this war Hannibal, the Carthagenian general, distinguished himself at first by victories over the Romans. He was finally subdued on the plains of *Lama*, about five days' journey from Carthage, which ended this war 202 years before Christ, after having continued for seventeen years.

The third Punic war commenced about fifty years after the close of the second. The Carthagenians at this time began to recover from the abject state to which their former wars had reduced them. The Romans becoming jealous of their growing power, demanded three young Carthagenians of the first distinction as hostages; after this their arms were demanded, and finally they were required to remove from Carthage.

This last demand of the Romans filled the inhabants with indignation and despair: they shut their gates and determined to defend themselves to the last extremity. The delay of the Roman consuls, who did not expect much resistance from a disarmed city, gave time to the inhabitants to make preparations for a siege. The temples, palaces and open squares were changed into arsenals, where men and women wrought day and night in the manufacture of arms. After a desperate resistance for three years, the city was taken by *Scipio*, and was burnt by a fire which raged during seventeen days. Such of the inhabitants as disdained to surrender themselves as prisoners of war were either massacred or perished in the flames. Thus was Carthage, which had existed for 700 years, and containing at the commencement of the war 700,000 inhabitants, reduced to ashes, and even Scipio, the

Roman consul, wept over the ruins of the proud rival of his country.

Julius Cesar rose into notice by his military services in various parts of the Roman Empire. In fifty-five years before Christ he invaded Britain and obtained advantages over the natives. It is related by historians that Cesar, in his expeditions into Gaul, Germany, and other places, during the space of ten years, conquered 800 cities. He also subdued 300 different nations or tribes, and defeated in different battles 3,000,000 of men, of which about a million were slain in battle and an equal number made prisoners.

Cesar having conquered all opposing nations, he turned his attention to the improvement of his empire. He also reformed the calendar, regulating the year according to the course of the sun. Two months were added, and the whole year divided into 365 days. He also added one day to every fourth year in the month of February, and that year was named *Bissextile*, or leap year. Cæsar received great honors from his countrymen—was declared *Imperator* or *Emperor*, and his person was declared sacred. These proceedings created the envy and jealousy of his enemies. A conspiracy was formed against him, and he was assassinated in the Senate house *forty-four* years before the commencement of the Christian era.

After the death of Julius Cesar, Octavius, Mark Anthony, and Lepidus, the Second Triumvirate, became masters of Rome. In the year 31, before Christ, the Roman Commonwealth was ended, and Octavius became Emperor of Rome, who soon after received the title of Augustus Cesar.

MODERN HISTORY,

COMMENCING WITH

THE CHRISTIAN ERA.

A. D. 1 to.....A. D. 100.

FIRST CENTURY.

Jesus Christ, the Savior of mankind, born, (it is supposed) four years before the commencement of the Christian era. In the year 29 he was crucified under Pontius Pilate, the Roman Governor of Judea. In A. D. 70, Jerusalem was taken and destroyed by Titus. About one million and a half of Jews perished. Since this period they have been scattered, according to the prediction of Moses, from one end of the earth to the other.

When Jesus Christ appeared upon earth a great part of the world was subject to the Roman Empire. The Romans had first subdued the land of Judea, about sixty or seventy years before Christ, and Rome was mistress of the world; and, although weakened by internal dissensions, they had not destroyed her power. While her streets were red with the blood of her citizens, her conquests were extending in Asia and in Germany on the Rhine.

The Emperor, Octavius Augustus, joined in his own person whatever denomination conferred dignity and power; but while in the enjoyment of this he was unconscious that in the village of Judea, in the lowest rank in his dominions, Christ, his master, was born, and by this event the current of the world's history was changed.

In all directions away from the central point of Jerusalem, traveled the messages of the Christian dispensation. Tiberius, who, fourteen years after the birth of Christ, was the successor of Augustus, built up, by slow degrees, the most dreadful tyranny the world had ever known, and from this period mankind had nothing to hope but from the bounty of the Emperor. This is the main feature of the first century, where we see one man, gorged and brutalized, sitting on the throne of earthly power, and all the rest of mankind in submission at his feet.

In the year 37 came *Caligula*, more openly bloodthirsty than his predecessors. He had a peculiar way of nodding with his head at a man, and the executioner knew the sign, and the man he nodded to died. For the more distinguished citizens he kept a box of snuff, but of some deadly and instantaneous poison. Whoever refused a pinch died as a traitor, and whoever took one, died of its fatal effects.

The Romans, degenerate as they had become, could not endure this long, and Chereas, an officer

of his guard, put Caligula to death after his bloody reign of four years. But the empire was not improved under the reign of *Claudius* and his wife *Messalina*, whose infamous name has become a symbol of all that is detestable in the female sex.

In the year 44 of this century, Aulas Platias landed in Britain at the head of a powerful army, and the tide of victory and settlement did not subside till the whole country as far north as Scotland submitted to the Roman Empire.

The contrast between the central power at Rome and the officials employed at a distance continued for a long time the most remarkable circumstance in the history of the empire. Tiberias, Caligula, and Claudius vied with each other in destroying the happiness of mankind, but their generals displayed the courage and virtue of an earlier age.

Messalina was put to death, and another disgrace to womanhood, *Agrippina*, took her place beside Claudius for thirteen years, till, with the aid of her physician, she rid the world of a monster by giving him a dish of poisoned mushrooms, and anointing his throat for a hoarseness with a poisoned feather.

The next emperor, *Nero*, for the first five years seemed to give promise of a far different reign, for he seemed anxious to fulfill the duties of his position. Some of his actions were generous, some of them cruel, till the tide changed, and he exceeded even his predecessors in tyranny. He burned the city in mere wantonness of crime, and then fixed the blame on the unoffending Christians.

He persecuted them in every way that cruelty could devise; threw young maidens to the hungry tigers in the amphitheatre, had them enclosed in pitch and other inflammable materials, and then set fire to them, that he might pursue his sports all night by the light of their burning bodies. He was assassinated at the age of thirty-two.

After the death of Nero, the fury against the Christians abated. But about the year 93 the emperor Domitian commenced a severe persecution against them, but it was of short duration, as the emperor was soon after murdered. Several suffered death as *martyrs*, a term borrowed from the sacred writings, and denoting they were witnesses for Christ. In the midst of this persecution, John the Apostle was banished to the isle of Patmos.

The world at this time may be considered as given up to idolatry. Though the idea of one supreme God was not wholly extinct, yet most nations, except the Jews, believed in a powerful set of beings whom they called gods, whom they must propitiate by various rites and ceremonies. The greater part of the gods of all nations were ancient heroes, kings, generals, and founders of cities. To these some added objects in the natural world, as the sun, moon and stars, and some paid divine honors to mountains, rivers and trees, the ocean and winds, or to the deities supposed to preside over those objects.

The worship of the gods consisted mostly of ceremonies which were absurd, debasing, and cruel, and prayers which were void of piety, and sacrifices and offerings which varied according to the nature and offices of the different gods. Most nations sacrificed animals, and not a few of them immolated human victims.

The priests and pontiffs of the gods were supposed to enjoy familiar converse with the gods, and they basely used their authority to impose on the people. The worship of most nations was confined to certain places, or temples, and at stated times. In the groves and temples where the statues of the gods were located these images were supposed to be animated in an inexplicable manner by the gods themselves.

Besides this common worship there were con-

cealed rites called *mysteries*, to which very few were admitted, and they could not reveal anything they had seen without exposing their lives, and hence it is that so little of these hidden rites is known at the present day. All of the gods worshipped were distinguished more for their vices than their virtues, and were considered exempt from death; but, except superiority in power in all things else, on a level with mankind. From these and other sources a universal corruption of morals prevailed.

At the time of the birth of Christ two religions flourished in Palestine, the Jewish and Samaritan, between whose followers there existed a deadly hatred. In almost every large province lived a large number of Jews, who lived by traffic and mechanic trades.

In the year 70 of the Christian era, Jerusalem was destroyed, fulfilling a long series of prophecies. The accounts given of it surpasses in horror anything of the kind. War, famine, and pestilence raged fearfully, and all forgot even the ties of natural affection, and fought even for a handful of meal, and a mother killed her own child for food.

After a blockade of six months Jerusalem was taken, the inhabitants were either dead or dying, and the temple, that cherished glory of the Jews, was so totally destroyed as to fulfill the prophecy of our Lord, who declared that not one stone should be left upon another. It is estimated that upwards of a million of the Jews perished in the siege. From the period of the destruction of the city the Jews have been scattered, according to the prediction of Moses, from one end of the earth to the other.

A. D. 100 to.....A. D. 200.

SECOND CENTURY.

The Roman emperors in this century were the persecutors of Christianity. In 108, *St. Ignatius was devouredby wild beasts at Rome. Polycarp was burnt at Smyrna. Justin Martyr, a celebrated philosopher, embraced Christianity, published an Apology for the Christians to the emperor, Christian churches gathered in Gaul, now called France, persecution soon followed, and this century closed amid the infernal triumphs of persecution.*

The second century began under the reign of *Trajan*, whose monument is still to be seen at Rome. It is a beautiful column, with windng stairs within to ascend to the top, and the outside is ornamented with sculpture representing the conquests of Trajan over the Dacians, whose king, De-

cebalus, he reduced to such despair that he put an end to his own life. The Jews were entirely subjected to the Romans, and scattered abroad, but nothing could deter them from visiting Jerusalem to weep and die amid the ruins of so much power and glory.

Trajan at first persecuted the Christians, but *Pliny* the younger, who was consul of Bythinia, where a great number oi Christians resided, having written to the emperor a very elegant letter, in which he bears witness to their innocence, Trajan stopped the proceedings against them. St. John the Evangelist died in the beginning of his reign, above ninety years of age. At this time lived *Plutarch*, the celebrated Greek philosopher, and Tacitus, who wrote the history of Rome, and Pliny, whose letters are still extant.

Trajan died after having reigned nineteen years. His successor was Adrian, who wrote against a celebrated philosopher, who, instead of answering him, observed, "It is dangerous to write against one who has the power of prescribing." When his favorite, a handsome young man named Antinous, was drowned in the Nile, he caused him to be ranked among the gods, and erected temples to him, so that he was worshipped as a deity throughout the Roman Empire.

Adrian persecuted the Christians, but found it useless proceeding against a people who gloried in martyrdom, and where it was only followed by new conversions. He therefore tried what an opposite course would effect, and is said to have intended to erect a temple to Jesus Christ. "Take care what you do," said one of his advisers; "if you permit an altar to the God of Christians those of the other gods will be forsaken."

The Jews were so incensed at the privileges granted the pagans in their city that they revolted, and were not subdued till after a bloody war, in

which great numbers of them perished. The chief of this revolt was a man who called himself Barocheba, or the "son of the star," who asserted that he was the Messiah. He perished in the war, leaving behind him a name everywhere detested among the Jews.

After the death of Adrian *Justin Martyr* wrote two *Apologies* for the Christian religion, to which he was converted. This holy man, whose works are still extant, was burnt alive at Rome. At this period flourished *Galen*, a great physician and philosopher. After this time the empire was governed by *Marcus Aurelius* and *Lucius Verus*, and during their reign the Christians suffered less persecution, though the laws of the empire were against them. A learned Christian, Athenegoras, addressed to Marcus an Apology for the Christian religion, which it is thought had some effect upon him. He died in the year 180, and his son, Commodus, revived the conduct of Nero, and reigned about twelve years, and put to death a great number of innocent persons. He had written upon his tablets the names of several whom he designed to put to death next day, but some of them seeing their own names on the list, strangled him to save their lives.

His successor was an old man who reigned only three months, and was then massacred by the soldiers, who afterward put up the empire for sale to the highest bidder, who was an old senator named Decliras, who, at the end of two months, was assassinated by the same soldiers who elected him.

A celebrated general named *Severus* then caused himself to be chosen emperor by his troops, and having conquered two other generals, was master of the empire. He used his power without remorse, and all who were of distinguished birth, and all who had borne high office, and were of great wealth, were put to death, and though his cruelty at last made him hateful to his soldiers, yet

his love of justice became of so much service to them, that he died universally regretted.

He went over to England and repressed a rebellion there, whither his son Caracalla accompanied him, and commenced his career with such warlike ferocity which can only be accounted for on the ground of his being mad. He attempted to kill his own father in the sight of the soldiers in open day. He was creeping stealthily upon the old man, who, turning around, gave his son such a look that the sword dropped from his hand, and, although he was pardoned, his accomplices suffered cruel deaths.

When Severus felt his end approaching, he called his two sons, Geta and Caracalla, and told them to live in unity, and ended by giving them the advice which has become the standing maxim of all military tyrants. "Be generous to the soldiers, and trample on all beside." Severus built, in Britain, a large wall entirely across the northern part of the island, to prevent the incursions of the Picts, who inhabited that part of it now called Scotland. Some traces of this wall are to be seen at the present day.

In the year 108, *St. Ignatius* was devoured by wild beasts at Rome, and other martyrs, *Pepetua* and *Felicitas*, two noble Christian matrons, on account of professing the Christian faith, were thrown to the wild beasts in the ampitheatre at Rome. In this century, *Tertullian*, a native of Carthage, in Africa, and a writer of note, defended the Christians.

A. D. 200 to.....A. D. 300.

THIRD CENTURY.

In the beginning of this century Tertullian, and many learned men, renounced Paganism in its various forms, trampled on Idolatry and embraced Christianity. The temple of Diana, at Ephesus, burnt. At the close of the Third Century, the partition of the Roman Empire took place, under two Emperors and two Cesars. Great pestilence in Africa.

In the twelfth year of this century, *Caracalla* invited his brother *Geta* to meet him in their mother's apartment to settle some family difficulty, and then stabbed him in her arms, thereby securing the whole of the empire to himself. Before this, he had been so impatient for the death of his father, that he told all the physicians of his court to poi-

son Severus in his last sickness, and as they did not perform his orders, he caused them all to be put to death. After the death of Geta, he commanded Papineus, a celebrated lawyer, to deliver an oration to the Senate justifying the murderous deed; but as Papineus replied "that it was more easy to commit a fratricide than to excuse one," he had his head cut off on the spot. He reigned a little more than six years, and throughout practiced nothing but violence and wickedness, and was then assassinated by the advice of Macrinus, a Pretorian general, who, with his son, reigned one year, and were then assassinated by their soldiers.

Caracalla was succeeded by *Heliogabalus*, (said by some to be the son of Caracalla,) whose extravagance rapidly exhausted the resources of the empire. His floors were spread with gold dust, and his dress, jewels and ornaments were never worn twice. His conduct was so infamous that all historians speak of it with horror; and as he at last attempted to take the life of his cousin Alexander, the troops revolted, and slew him and his mother at the same time, after he had reigned three years.

Alexander Severus, the next emperor, at the age of sixteen, was gifted with higher qualities than the debased people over whom he reigned could appreciate. His mother, according to some writers, had professed Christianity, and his noblest sentiments are traced from her teachings.

When he appointed the governor of a province, he published his name some time before, and if any person had any objection, they sent it in for his consideration. "It is thus that the Christians appoint their pastors," said he, "and I will do the same with my representatives." He also caused those words of the Evangelist to be inscribed on marble, and also proclaimed to his army, "Do not unto others what ye would not they should not do unto you."

One of his favorite leaders was *Maxininus*, a Thracian peasant, who was eight feet high, and could overthrow thirty wrestlers without taking breath. He kept up his great strength by eating forty pounds of meat and drinking twelve quarts of wine. This giant had the bravery for which the Goths, his countrymen, have always been celebrated, and rose to high rank in the Roman service; but at last, to gratify his ambition, he murdered his benefactor, Alexander, and his mother.

The soldiers who assisted Maxininus elected him emperor, and he began to follow the example of the other tyrants by persecuting the Christians. The Senate, tired of Maxininus, acknowledged Gordian and his son of the same name, as emperors, and drove out of the city all those who adhered to Maximin. The two Gordians, however, only enjoyed their power in Africa, and that only for a year, for Capellianus, a man on the side of Maximin, having defeated their army, the elder Gordian strangled himself, and his son died in battle.

There were many rivals for the empire, each threatening vengeance on the other. In the year 253, *Valerian* was made emperor. He possessed some good qualities, yet during his reign he ordered the martyrdom of *St. Cyprian*, Bishop of Carthage, who was celebrated for his piety and eloquence, some of whose works are still extant. Valerian was taken prisoner by Sapor, king of Persia, and condemned, with other captive kings, to draw the car of his conqueror. He died among his enemies, who hung up his skin as an offering to their gods.

After some years there were twenty emperors at one time, and the soldiers, made wise by experience, resolved not to elect a new emperor, but left it to the Roman Senate, who, after eight months, elected a senator named Claudius Tacitus, whose virtues rendered him worthy of the honor; but he died after a reign of six months.

After some years, *Probus*, the son of a gardener, became emperor, and was one of the most valiant and wise princes that ever sat on the Roman throne. He settled a large army of Franks on the shores of the Black Sea, subdued the Persians, extended his conquests into the far east, and brought back some of the Ethiopian natives to astonish the Roman citizens by their appearance. Probus was slain by his soldiers after a reign of six months.

In the year 284, *Diocletian* began to reign. A prophetess having told him he would attain his highest wish if he killed a wild boar, he was constantly on the lookout with his spear in his hand. Unluckily for a man who had offended him some time before, whose name was Aper, which in Latin signifies a boar, he was led before the throne. Diocletian descended and stabbed him in the breast, exclaiming, "I have killed the wild boar of the prediction!" Diocletian assumed the name of Jove, to show his adherence to the old faith of the gods, and had a hatred of Christianity, and the persecution under his name was the severest they had ever known.

The characteristic of the third century is its want of order. There were tyrants and rivals for power in every quarter of the empire, and amidst all this confusion grew slowly and surely the Christian faith. Many illustrious men and senators were converted to Christianity, and public churches were built for divine worship.

The Franks, in the year 277, made themselves masters of Batavia, and remained in possession of it for more than a hundred years. The Franks were Germans, who, after a time, settled in Gaul, afterwards called France.

A. D. 300 to.....A. D. 400.

FOURTH CENTURY.

This century was ushered in by the tenth persecution of the Christians. Constantine, the Roman emperor, is said to have been converted by the appearance of a luminous cross in the heavens over which were words signifying "By this conquer." He removes the seat of empire from Rome to Byzantium, which he afterwards named Constantinople. Julian, (called the Apostate,) one of his successors, abjures Christianity. He attempts to rebuild Jerusalem, to give the lie to prophecy, but is defeated by fiery eruptions which destroyed his workmen and materials.

In the year 304 Diocletian abdicated the throne, and was succeeded by Galerius, Constantinus, and Maximin. They did not reign long, for in the year 306, Constantine ascended the throne, and, after

many struggles with his rivals, attained the sole power. He transferred the seat of empire from Rome to a city on the limits of Europe. To this splendid city Constantine removed in 329, and Rome was stripped that Constantinople might be filled.

The images of the gods were left in Rome, for he was determined from the beginning that Constantinople should be a Christian city. It is supposed that his mother, who was a Christian, inspired him with a veneration for religion at an early age, and he was induced to make an open avowal of his sentiments by a miracle.

When Constantine was marching at the head of his army, he had a vision of a bright and shining cross in the sky with this inscription around it: "*By this thou shalt conquer.*"

He was victorious, and his first object was to restore peace to the Christian church, which had for a number of years endured the most violent persecutions.

Zealous for the repose of the church, he assembled his council of bishops from all parts of the Roman Empire at Nice, in the year 335, and presided over by Constantine in person, and formed the Nicene creed, which is still the type of Christendom, but it consists more in a condemnation of the heresies which were then in the ascendant than in a plain statement of the Christian faith. A layman of simple and common sense, we are told, met some of the disputants, saying, "Arguers! Christ delivered to us not the art of disputation or empty eloquence, but a plain and simple rule, which is maintained by faith and good works."

Constantine died in the year 337, and was succeeded by his three sons, the second one of which, Constantius, made a successful war against the Persians, and would have conducted himself with great prudence, had he not yielded to the counsels of his

courtiers, who took advantage of his indolence. The Germans in the vicinity of the Rhine having began a war upon the Romans, Constantius gave the command of his army to his cousin *Julian*, and sent him into that country. In this war, by his courage, Julian gained the affections of his soldiers, so that they proclaimed him emperor, and revolted from Constantius, who set out with an army against Julian, but fell sick and died in a town in Cecilia.

Julian had great and noble qualities; he was just, sober, chaste and valiant, and very learned, but stained his character by a hatred to Christianity. His frequent intercourse with pagan philosophers, it is thought, led him secretly to renounce the Christian religion, in which he had been educated in his infancy. He endeavored to revive the worship of the gods, and nearly exhausted the empire by the number of beasts he slew for offerings at the shrines of Dodona and Delos at Delphi.

He rebuilt the temples and persecuted the Christians, not by fire and the sword, but with contempt. He called them "*Galileans*," and robbed them of their property, to try the sincerity of their faith. "Does not your law command you," said he, "to submit to injury, and to renounce your wordly goods?" Well, I take possession of your riches, that your march to heaven may be unencumbered!" He attempted to rebuild the temple of Jerusalem, with a view of disproving the prophecies of Christ, but was prevented by flaming fire which issued from the earth and destroyed the workmen who were digging at the foundations.

Julian was stabbed at the age of thirty-one, while he was urging his troops to combat. As he had vowed the ruin of Christianity on his return from this expedition, as he felt himself mortally wounded, he filled his hand with his blood and sprinkled it toward heaven, saying, "*O, Galilean, thou hast conquered.*" He was succeeded by Jo-

vian, a native of Hungary, who was a pious Christian prince, who restored to the Christians all the privileges that Constantine had granted them, but died after a reign of eight months.

In this century, while the Franks were possessors of Batavia, they were engaged in defending themselves against the attacks of the Saxons and other barbarous nations, who afterwards penetrated farther into the Roman Empire. At length, towards the year 463, the Franks became sole masters of these territories.

Near the close of this century, the *Goths* extended their ravages into the Roman Empire. This people were, for many generations, settled on the northern banks of the Danube. There appears to have been considerable intercourse between them and the Romans. The *Huns*, a barbarous race inhabiting the northern part of Asia, in the vicinity of the Black Sea, extended their conquests into Europe. The Gothic tribes, alarmed at their approach, petitioned Valens, the Roman emperor, to give them an asylum on the south, or Roman side of the Danube. Their prayer was granted, on condition of depositing their children and arms in Roman hands. Owing to their distressed situation, they accepted the terms. The Goths, numbering, it is said, upwards of a million of souls, were transplanted across the Danube.

The treacheries of the Romans exasperated the Goths against them, and under their leader, Fritigern, they rose up in arms against their oppressors. Valens, the emperor, incensed at their audacity, at the head of 300,000 men, met them on the plain of Adrianople. The Goths, seeing their existence was at stake, fought desperately. The emperor was defeated, leaving two-thirds of his army on the field of battle. The Goths now extended their ravages to the suburbs of Constantinople.

A. D. 400 to.....A. D. 500.

FIFTH CENTURY.

The Goths or Scandinavians under Alaric ravaged Greece and Italy and other parts of the Roman Empire. Atilla, the Hun, also came down upon the empire, and Rome from being the mistress of the world was, by the northern barbarians, cast from her high estate and prostrated. The last Emperor, Romulus Augustus, to save his life resigned the empire, which thus became extant, after having existed more than 500 years. In 451, the Saxons from Germany arrived in Britain.

At the commencement of the fifth century, the empire was in the hands of Arcadius and Honorius, the former had the eastern empire for his portion, and Honorius, who was only eleven years of age, had the western, both of which began rapidly to decline.

Honorius passed his life in idolence, wholly governed by Stilicho, his father-in-law, a Goth by birth, and a man of great valor, but whose ambition was the cause of his ruin.

He had several times vanquished the Gauls, who threatened to invade Italy, and made a secret treaty with one of their kings, named *Alaric*, and attempted to raise his son to the empire; but the conspiracy was discovered, and Honorius caused Stilicho, his wife and son to be put to death.

Alaric proposed a new alliance, which the emperor contemptuously rejected, which so incensed him that he marched an army to Rome, which he took and pillaged in the year 410. The Goths at this time were Christians of the sect of Arius, and their king was strongly attached to this religion.

Alaric previous to this time had received from the Romans five thousand pounds of gold and thirty thousand pounds of silver, if he would retreat from the walls of the city, which he was besieging. Rome was oppressed on all sides, for the Goths, Vandals, Alans and other barbarous nations ravaged Gaul, Spain, and other provinces of the Western empire.

Alaric resolved to push his conquests to the end of Italy, but on his march he died among Brutlians. To make his grave, a large river was turned from its course, and in its channel a deep grave was dug and covered with monumental stone. In this, the body of Alaric was laid, clothed in full armor, and the stream turned on again. The prisoners who had performed the work were killed to preserve the secret, and no one has yet discovered where lies the Gothic king.

After the death of Honorius, in 423, *Genseric*, king of the Vandals, an Arian in sentiment, marched into Africa, at the head of eighty thousand men.

This expedition was commenced in 427. At

this period the Goths settled in Spain, the Vandals in Africa, the Franks in Gaul, and the Anglo-Saxons in Great Britain.

In the midst of the disorders in Italy, a few of its inhabitants, to escape the Goths, built a few houses in the Isle Rialto; this was the origin of Venice, the most ancient of all the modern republics. The Britons had recourse to the Anglo-Saxons to aid them from their enemies, the Picts, and having subdued them the Anglo-Saxons turned their arms against the Britons, and conquering, made themselves masters of the country. Some of the Britons seized upon that part of Gaul that is now called Brittanny. Others took refuge in the mountains of Wales, where their descendants still exist.

In 432 the conversion of the Irish was effected by St. Patrick, whose name was originally Luccathus. In the year 441 the council of Ephesus was convened against Nestorius, and in 451 the council of Chalcedon against those who taught that there was but one nature in Jesus Christ.

In the reign of Valentinian IIId, *Attila*, king of the Huns, ravaged Gaul and Italy, and put all the inhabitants to flight. By reason of his excessive cruelty he was called "The scourge of God." He first invaded the East, which he ravaged at pleasure; the Emperor Theodosius, at Constantinople, however, bought his favor by paying tribute. He now turned to West, and invaded Gaul, with an army of 500,000 men. He was here defeated by the Romans, with the loss of 160,000 men, which checked his progress for a time, He, however, not long afterwards, invaded Italy, and compelled the Emperor Valentinian to purchase a peace. Attila dying suddenly, the earth was delivered from a warrior, who never suffered Europe to enjoy repose.

The end of the Roman empire in the West, took

place by the taking of Rome, by *Odoacer*, prince of the *Heruli*, in 476. The last Emperor, Romulus Augustus, had his life spared upon condition of resigning the empire to Odoacer, who assumed the title of *King of Italy*. Thus the empire of Rome passed from the hands of its ancient masters into the possession of those called barbarians, who had so long harrassed it by their invasions. As an empire, it had existed more than 500 years, computing the time from the battle of *Actium*. The whole period of its duration, from the founding of the city by Romulus, was more than twelve hundred years. The ruin of the Roman empire, the most powerful the world ever saw, was the result of its moral corruption, combined with its great extent of territory. Rome, having become a mass of luxury, weakness, and profligacy, fell an easy prey to the surrounding barbarous nations.

The kingdom of the Heruli lasted about twenty years. The nation of the *Ostrogoths*, or *Eastern Goths*, under their prince, *Theodoric*, invaded Italy. After a struggle of four years, Odoacer surrendered all Italy to the conqueror, and Theodoric (commonly called the Great) was acknowledged the sovereign of the country, and fixed his residence at Ravenna. He reigned about thirty-three years, and has the reputation of being an able and virtuous prince. The successors of Theodoric, in the Gothic kingdom of Italy, were seven in number; they were succeeded in the sovereignty by the *Lombards*, another Gothic nation. The Goths, at the time of their taking Rome, under Alaric, had partially embraced Christianity, and though they retained a portion of their barbarian manners, when they settled in Italy, were at least as virtuous as the native citizens.

A. D. 500 to.....A. D. 600.

SIXTH CENTURY.

The sixth century was distinguished by violent contentions between the bishops of Rome and Constantinople for the supremacy: excommunication and persecution followed. During the latter part of the century, Christianity was introduced into Britain by Augustine, who, being favored by the Anglo-Saxon king and queen of Kent, many converts were made. Mohammed, the great leader of the Arabs or Saracens, began his career.

Theodoric, king of the *Ostrogoths*, now began to reign, and by his wisdom and power exercised supremacy over the other monarchs of his time. He rebuked or praised the potentates of Europe as if they had been his children, and gave them advice respecting their affairs, to which they sub-

mitted. He imprisoned the bishop of Rome for disobedience of orders in a commission he had given him.

Theodoric gave the command of his armies to *Belisarius*, who, in a short time, made the conquest of Italy, took Naples, and put the inhabitants to the sword. The Ostrogoths and Franks from Burgundy broke into Milan, and the streets were piled with dead bodies. About three hundred thousand were massacred, and multitudes died of famine and disease.

Theodoric caused to be put to death the illustrious Christian philosophers Bœtheus and Lymmachus, his brother-in-law, both noble and wealthy Romans.

Also at Ravenna he caused the death of John, Bishop of Rome, and committed various other cruel and unjust actions. It is said that a short time before his death he saw the head of a large fish served at table, and fancied that he beheld the head of Lymmachus, and the agitation of his conscience hastened his end.

Belisarius first defeated the Persians in the year 529. The inhabitants of Constantinople revolted from their emperor, *Justinian*, and proclaimed Hypatius emperor, and the rebellion was so violent that Justinian was on the point of fleeing, when Belisarius took arms and re-established Justinian on the throne, and put to death 30,000 men in Constantinople. In the year 533 he conquered Africa, and carried away captive, Gilimer, the last king of the Vandals.

Justinian treated Gilimer humanely, and offered him the dignity of senator, if he would renounce Arianism, but he not accepting this condition Justinian gave him some lands in Cappadocia, where he passed the rest of his days in peace and affluence. When Gilimer was presented to Justinian he pronounced solemnly these words of Solomon: "Vanity, vanity, all is vanity!" Belisarius

in 535 conquered the Gauls in Italy, and performed numerous other great achievements.

From this time the bishop of Rome became a great civil as well as ecclesiastical officer, and all parties united in trying to win him over to their cause. At this time the policy of the Roman pontiffs began to take the path it has never deserted since. Emissaries were sent into many lands to convert them into an acknowledgment of their subjection to Rome.

Narses, who was the successor of Belisarius, was a believer in the decrees of the Council of Nice, and had the support of all the orthodox Huns, Lombards and Heruleans, and gained to his cause the majority of the Ostrogoths, whom he was sent to fight. The heretical Ostrogoths were expelled from the towns, defeated in several battles, and finally reduced to the number of 7,000 men, and in 553 they disappeared from history.

Justinian erected the church of St. Sophia in Constantinople, which passes for one of the wonders of the world, and is now converted into a Turkish mosque. He also employed able lawyers, the principal of which was Tribonius, a learned pagan, to make an abstract of the Roman laws in 530, called the Digest or *Pandect*, and is made use of in the greater part of Europe.

Notwithstanding the great services of Belisarius to his country, his enemies prejudiced the mind of Justinian against him, and he often disgraced and imprisoned him. He cleared himself at last of the charges against him, but died soon after.

The *Lombards*, headed by their king, Alboin, took possession of all Italy, except Rome and Ravenna. Alboin had been refused the hand of Rosamond, the daughter of Cunimond, chief of the Gepides, therefore, he made war upon the tribe, slew Cunimond with his own hand, and, ac-

cording to the custom of his race, made his skull into a drinking-cup. He married Rosamond, and at one of the festivals of his triumphs, he forced her to drink from his favorite wine-goblet.

Rosamond now promised her hand and throne to Kilwich, one of her attendants, if he would kill her tyrant husband. To receive the reward thus promised, Kilwich slew Alboin, but was discovered and fled to Ravenna, where the Exarch held his court. Kilwich now married Rosamond, but counting on the prospect of marrying the Exarch, she poisoned Kilwich, who lived just long enough to stab her with his dagger.

The Anglo-Saxons remained in possession of Britain, and had till this time been pagans; but in 596, *Gregory*, surnamed the Great, sent some monks thither, the chief of whom was St. Augustine, to preach the Christian religion, and converts were made, among whom was Bertha, the queen of Ethelbert, the king of Kent.

In 564, Mohammed was born in Mecca, and being of a highly imaginative mind, he used to retire to the desert and meditate and see visions of future glory. He was the servant of a rich widow, who saw and admired the aspirations of her servant, and offered him her hand. He was now at leisure to perfect his schemes.

Some knowledge of Christianity appears to have existed in England at this time, it having been introduced, according to some writers, about the time of the Apostles. But at no period could it be said that the country was Christian. The idolatries of the Saxon and other tribes reigned through the country they conquered for one hundred and fifty years. The names of the gods worshipped were the sun, moon, Thuth, Odin, Thor, Frigga and Surtur, from which the English derived the name of the days of the week.

A. D. 600 to.....A. D. 700.

SEVENTH CENTURY.

This century is distinguished by the rise of Mahometism in Asia. Mahomet, the founder, offered the Koran containing his creed in one hand with a sword in the other to compel to its belief. His followers forced the fundamental creed, "There is but one God, and Mahomet is his prophet" on the surrounding nations. To Boniface III. the title of Universal Bishop was given, and the church of Rome is declared the head of all others.

In the year 602, *Thocas*, a captain of the emperor's band, induced the army to revolt, and beheaded the emperor, Maurice, after having murdered his two sons before his face. At each stroke Maurice repeated the pious ejaculation, "Lord thou art just and thy judgments are righteous." Two years before the time, a nation of *Huns* had taken some thousands of Roman soldiers pri-

soners, and demanded a certain sum for their ransom, which Maurice being unwilling to pay, they were all put to death, at which Maurice was greatly afflicted, and implored the Almighty to punish him in this world rather than the next.

Phocas rendered himself odious by his crimes and dissolute conduct, and in the year 611 several nobles seized him and carried him before Heraclitus, whom they had proclaimed emperor, who commanded that his hands, feet and head should be cut off and the rest of his body burnt in the public square at Constantinople.

In the reign of Heraclitus *Mohammed* began to preach his false religion. During the space of twenty-three years he had been writing the Koran, a book containing his tenets and a variety of absurd fables. It is the belief of his followers that it was brought from heaven by the angel Gabriel, who delivered it to Mohammed at different times, and they dare not touch it without being first purified, and an inscription is upon the cover "Let no one touch but those who are clean."

His followers went throughout all nations, with a sword in one hand and the Koran in the other, crying "*There is but one God, and Mohammed is his Prophet.*" In the year 622 he was driven from Mecca by his fellow citizens, and this event is called the *Hegira*, or flight of Mohammed, and his followers date their chronology from this time.

After his death, his doctrines were propagated by his successors, called *Caliphs*, who were sovereigns, both temporally and spiritually, and preached and prayed in the public mosques with a drawn sword in the right hand. The Saracens for seven years besieged Constantinople, and forced the emperor into an agreement to pay them an annual tribute, which was never performed, as the Saracen fleet was lost on its return.

In the year 685, Justinian II. began to reign at

the age of sixteen, and governed in such a cruel manner, and rendered himself so odious that he was banished and his nose cut off. About the year 622, Dagobert, first king of France, made himself master of the greater part of the Netherlands, and founded a chapel in the ancient city of Utrecht, and in 690 Willibrod, an English monk, preached the gospel in those countries.

The republic of Venice, which had been established about two centuries, was in danger from the ill government of its magistrates, who were called Tribunes. An assembly of the nation was held in Heraclea, and elected a Duke, or Doge, as the center of authority. Paul Lue Anafesta, was elected, and after this time the state acquired vigor, and rose to importance.

In this century, conquest and war had ravaged the country and laid it waste. Agriculture was in a very low state, and famine and plagues were common in all parts of Europe. Trade was carried on, but under the exactions and even open robberies of the chieftains who had their fortress on the surrounding heights. The Benedictine monks, however, who had been established there, turned their attention to cultivating the soil. In this they raised labor, which had been considered as only for serfs and slaves, to the dignity of a holy duty; and as their founder wrote to them, "No person is ever more usefully employed than when working with his hands providing for the use of man."

Hitherto as slavery was universally practiced in those territories, the free Frank or Burgundian thought robbery, murder, or even any other crime less degrading than working in the field. Monastaries also became the center of news and learning, and the only people for a long time who knew anything of foreign affairs were the monks. The pope had them under his protection, and wherever

they went they held him up as the first of all earthly powers.

The Franks considered the length and profusion of the hair as a mark of superiority in a chieftain, and a common soldier wore his hair long in front but closely trimmed behind. A tyrannical king, instead of killing his enemies, shaved their heads, and they thought that punishment more severe than death.

The sons of Clotilda sent a messenger to her to know whether she would have her grandchildren slain or clipped, to which she replied, "If my grandchildren are never to mount the throne, I would rather have them dead than hairless." From this arose the custom of shaving the heads of ecclesiastics, in token that they were the servants, or serfs, of God.

As early as 588, John, named the Faster of Constantinople, assumed the title of "Universal Bishop," and the title was confirmed by a council then in session in that city. The successor of John assumed the same title. Gregory the Great, cotemporaneous with the successor of John, took offence at the boldness of the bishop of Constantinople in assuming a title which, in point of precedence, properly belonged to the bishop of Rome.

Gregory died in the year 604, and was succeeded by Boniface III. This latter prelate had no scruples in accepting the title, but rather sought it from the Emperor Phocas, with the privilege of transmitting it to his successors. The profligate emperor, to gratify the ambition of this court sycophant, deprived the bishop of Constantinople of the title and conferred it on Boniface, at the same time declaring that the *church of Rome to be the head of all others.*

A. D. 700 to.....A. D. 800.

EIGHTH CENTURY.

This century is distinguished by the prevalence of Mohammedanism. The Saracens, or Mohammedans, having overrun Asia, conquered the Northern tribes of Africa, and trampled upon Christianity. They extended their conquests into Spain. Charlemagne of France subdues and compels several nations to embrace Christianity. Irene, empress of the East, establishes image worship.

In the year 712, Mohammed's successors, the Arabs, seized upon the whole coast of Africa, landed a large army in Spain, and became sole masters of that kingdom. They, however, granted the Christians the privilege of retaining their religion, and a few of the Goths escaped to the mountains

of Asturia and Biscay, to preserve their religious faith and kingdom.

The worship of images was very prevalent throughout the East, and the emperor *Leo* caused them to be taken out of the churches, and forbade the use of them, whereupon Gregory II., Pope of Rome, forbade the people to pay the emperor any tribute, or to acknowledge him, and thereby caused a great part of Italy to revolt. The orders of monks exerted themselves to extend the power of the Pope; obedience to him, in their eyes, was piety and opposition, impiety. The Emperor of Constantinople looked on him as his representative in all affairs of the church.

After the death of Leo, his son Constantine called together a council of 388 bishops, who declared the worship of images contrary to the scriptures. This took place A. D. 744, and in 787, the empress Irene, who reigned during the youth of the son of Constantine, assembled a council of 280 bishops at Nice, and here the council held by Constantine was condemned, and the worship of idols established. After this, the tyrannical Irene attempted to exercise too much authority over her son Constantine, and in 797 she caused his eyes to be put out, and he died in five days.

Charlemagne, who was one of the greatest monarchs that ever reigned in the empire of the west, ascended the throne in 768. He defeated Dedin, king of the Lombards, and carried him prisoner to France, subdued the Saxons, whose king, Wittikind, he compelled to adopt Christianity; and having conquered the Frise, he permitted them to retain the title of a free people, on condition of their embracing Christianity. In the year 732, the Saracens seemed about to extend their power still farther into Europe, when *Charles Martel*, the mayor of Paris, put himself at the head of the military forces and drove back the Mohammedans.

The descendants of Clovis, who at this time were the nominal monarchs of France, had sadly degenerated, and usually died before the age of thirty. The office of mayor had been hereditary, but the achievements of Charles Martel gave him the authority of king. His final defeat of the Saracens, between Tunis and Poitiers, in a single day, occasioned them the loss of 370,000 men, and put an effectual stop to their progress in Europe.

The Saracens, from the northern shores of Africa, were the most zealous propagators of the Mohammedan faith, and in the early part of this century, crossed over to Spain in great numbers and subjugated the country. Incredible accounts are given of the number, activity and prowess of these horsemen from the desert. Passing from Spain, they began their incursions into France. The powerful Duke of Aquitaine fled before their advancing armies. The whole country was filled with terror and alarm, prayer was offered in all the churches, and the towns were in expectation of seeing the irresistible horsemen before their walls.

At this eventful crisis, when Christianity and Mohammedanism stood face to face, for the first time, Charles Martel put himself at the head of the military forces of the land to resist the infidel invader. The ascendency of the two faiths, according to all human appearance, now rested on the prowess of their respective champions. If Charles, with his Franks and Germans, were defeated, there would seem to be nothing to resist the over-running of the whole Christian world by the infidels. On the result of this day, on the plain of Tours, seemed to depend the improvement and civil freedom of the human race. Few particulars of the conflict are preserved, but the result proved the superiority of the Christian force over that of the Mohammedan race.

A. D. 800 to.....A. D. 900

NINTH CENTURY.

In A. D. 800, *the first year of the ninth century, Charlemagne was crowned at Rome by the Pope, Emperor of the West. His empire comprised the most of the principal countries of Europe. The Normans, who were of Gothic origin, were driven by Charlemagne into Denmark, hence they were called Danes. They were noted for their piratical incursions, particularly into England, of which, at times, they held possession. Near the close of the century, Alfred the Great conquered the Danes, encouraged learning, composed a code of laws, and was the glory of his age and country.*

In the first year of this century, Charlemagne was crowned *Emperor of the West* by Pope Leo III, with ceremonies of great pomp and magnificence. His empire comprised most of the principal countries of Europe, and his subjects were still

pressing their way among the barbarous Saxons. Charlemagne himself was interested in literature and the arts, and founded academies for education and for cultivating useful arts. He also gave the names to the months and winds.

Irene, former empress, on account of her crimes, was banished to the Isle of Lesbos, where she died in great misery. At the the age of seventy-one, Charlemagne died at Aix-la-Chapelle, in the year 814, leaving the empire to his son Lewis, surnamed Debonnaire, who, though possessed of amiable qualities and a good heart, was unfitted for the cares of such empire. At this period the power of the local bishops decreased, while that of the Pope continued to increase, and the church divided into the Greek and Latin churches, and the emperors were divested of their ecclesiastical authority.

Feudalism flourished, and it seemed to be a necessity of those times, for it was seen that the possession of great lands involved the duty of defence. The bishop or priest, to protect his own lands, would exchange his ecclesiastical vestures for a soldier's costume, and the people saw and felt the inappropriateness of such changes. The *barons* or *lords* erected strong fortresses on almost inaccessible places, oppressed their vassals, and would almost set the authority of the king at defiance. While the feudal system was at its height, about one thousand castles had been built in the southern part of Britain.

About the year 839 the Danes invaded England, ravaged London, and burnt Winchester, and soon after took Nottingham. In most of the English towns of which they had taken possession, they established themselves and Danish customs, laws and language. This continued till *Alfred the Great* drove them back and finally defeated them.

At one time he disguised himself as a harper and entered the camp of the Danish prince and re-

mained with him some days till he obtained a perfect knowledge of their unguarded state, and having returned to his own forces, he led on a large army and gained a complete victory.

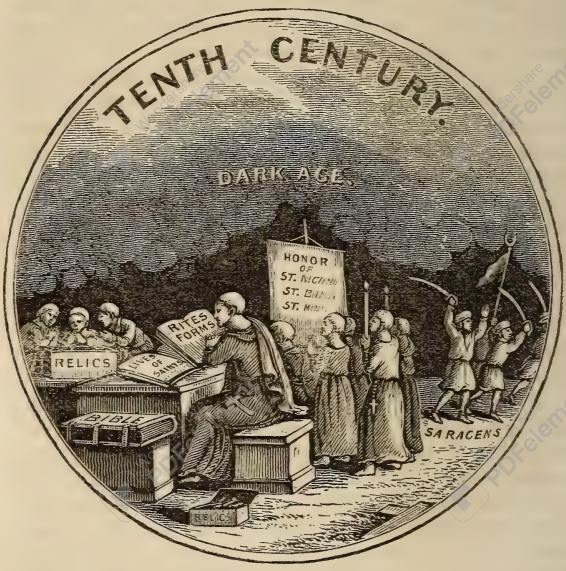
Alfred was a patron of literature and the arts, and in 896 founded the University of Oxford. He also composed a code of laws, divided England into counties, and translated a number of works into the Saxon language.

Previous to this time, the clergy, as well the common people, were so ignorant that many of the bishops and priests were unable to write their own names.

Alfred was one of the greatest and best sovereigns that ever sat on a throne. The institutions which he founded are to this day the glory of the British nation. He was equally excellent in his private and public character, and was distinguished for his personal accomplishments, both of body and mind, and is considered the greatest legislator, scholar and warrior in which he lived. After having restored tranquillity to his distracted kingdom, he employed himself in cultivating the arts of peace, and in raising his people from the depths of ignorance, barbarism, and wretchedness. He invited learned men from every quarter of Europe to reside in his dominions, established schools, &c.

This prince was also the encourager of the mechanical arts. He invited industrious foreigners to re-people his country, which had been desolated by the Danes. He introduced and encouraged manufactures: he prompted men of activity to engage in navigation and commerce, he appropriated a seventh part of his own revenue to rebuild ruined cities, castles, monasteries, &c. Such was his sagacity and virtue, that he was regarded as one of the greatest princes that ever appeared.

A. D. 900 to.....A. D. 1000.



TENTH CENTURY.

Such was the ignorance, superstition and profligacy of all classes at this period, that the tenth, and some of the succeeding centuries, have been termed the "Dark Ages." Pure Christianity was covered up with numerous forms, and useless ceremonies—the relics of saints were held in the greatest veneration. Controversies between the Greek and Latin Churches. The Saracens extend their conquests in Europe.

The tenth century is remarkable for having been the darkest period in modern history, so much that it has been styled, with some of the succeeding epochs, "The Dark Ages." Religion itself was so connected with idolatry and superstition that scarcely a trace of pure Christianity remained.

The Scriptures had fallen into general disuse, and in their stead, great quantities of relics were distributed, and made the objects of veneration. Even the pontiffs and clergy were given up to every species of profligacy, and often the respect felt for the prelates was so little, that a layman would sometimes knock them down, while engaged in the solemnities of worship. Still they had numerous processions in honor of the saints, and held in reverence the monasteries where the learning and piety of the age was centered, and their altars were covered with the offerings of the faithful.

"The history of the Roman Pontiffs that lived in this century," says Mosheim, "exhibits a series of the most flagitious, tremendous and complicated crimes, as all writers, even those of the Roman community, unanimously confess."

The state of learning at this time was as much corrupted and obscured as religion. The little that existed was chiefly employed about the life and miracles of the saints, and other objects of no utility. Such was the passsion for relics, that the bodies of the apostles and first martyrs, are said to have been dug up, and great quantities of bones and other relics were brought into Europe, and sold for enormous prices. Numerous impositions were practised in this traffic; and purchasers seemed not to have been very nice or scrupulous in their inquiries, and many a devotee has wept over the bones of a dog, or jackall, supposing he had before him the relic of an apostle. These relics were supposed to have the power of healing diseases, working miracles, &c., and so eager were some of the churches to obtain these precious treasures, that they would sometimes possess themselves of them by violence or theft; and these attempts, when successful, were considered as pious and acceptable to the Supreme Being.

The Roman pontiffs at this time were celebrated

for their cruelty, superstition, and profligacy, and nothing was considered of importance, but adherence to senseless forms and ceremonies, and the discovery of holy relics.

Rollo, the son of a Norwegian count, took possession of Rouen, in France, sent forth his armies, and seized every place in the vicinity, and settled Norman colonies there about the year A. D. 912. Rollo was raised to the highest command, and became chief, and the fear of his laws was such, that he is said to have hung a bracelet of gold in an exposed situation, and no one dared to take it. When he went through the ceremony of giving his obedience to his sovereign, instead of kneeling, he stood erect at his full height, and when one of the courtiers, upon kissing the toe of his superior, Rollo made a sign to one of his attendants to go through the form instead of himself.

Feudalism in this century was fairly established, and, by degrees, the offices which had been granted to a subject, were regarded as belonging to his posterity. The people were generally under the control of the clergy, though the laboring serfs were almost as well educated as their superiors in power. The monarchs of France were hitherto so little feared and respected, that their subjects added to them the significant names, "The Fat," "The Stammerer," and "The Fool."

In the year 986, the French elected Hugh Capet, chief of the feudal nobles, to the throne.—*Otho* the Great, emperor of Germany, extended the Christian religion throughout the empire.—The Russians were converted to Christianity in 924, by the Greeks of Constantinople. England was subjected to many invasions from the Northmen, and the Saracens ravaged the northern parts of Italy.

A. D. 1000 to.....A. D. 1100.

ELEVENTH CENTURY.

William, Duke of Normandy, in France, with 60,000 *men, landed in England, and at the battle of Hastings defeated the English. Harold, their king, was slain, and his kingdom divided among the Normans. This great event, called the Norman Conquest, effected great changes. The lands were surveyed, apportioned, and recorded in Doomsday Book, and great improvements introduced. In* 1094, *the Crusaders, led on by Peter the Hermit, took Jerusalem from the Turks.*

In the beginning of this period there were 1108 monasteries in France, and the erection of them was progressing in all parts of Europe, and many are still standing, for they were built with great strength, to form a military defence.

William, of Normandy, was the founder of more abbeys and convents than any other man. He came from France with 60,000 men and made war upon Harold in the year 1066, to assert his rights to the English throne. The night before the battle, which was to decide their fate, Harold spent the time with his followers in dancing a revelry, but William occupied himself in prayer, and the next day won the field, and since that time has been called *William the Conqueror*. This great event was called the Norman Conquest, and produced great changes. Lands were surveyed and divided, and their ownership attested in the "Doomsday Book," which is still preserved.

At this period the popes took into their own hands the disposition of empires and kingdoms, and Gregory VII, who occupied the papal chair in 1073, attempted to deprive the emperor Henry IV of the right of putting the clergy into possession of their dignities. Not finding Henry as obedient as he expected, Gregory excommunicated him, and incited Rodolphus, Duke of Suabia, to take up arms against him, but unsuccessfully, for Rodolphus was defeated, lost his hand, and died soon after. Before his death, he said to some of the bishops, pointing to his severed hand, "There is the hand with which I swore fidelity to the emperor, consider it, and see where your evil councils have led me."

On one occasion, Gregory forced Henry to remain at the door of his castle, three days and three nights, barefoot, and in the cold of winter, before he would allow him to enter. Gregory also forbade the marriage of the clergy, and gave orders for every married priest to be separated from his wife. When he excommunicated Henry, the Roman people felt indignant, except the Countess Matilda, who held the greatest provinces in Italy. Twice she separated herself from her husband, to devote herself to the interests of the Pope.

In 1095, the first *crusade*, or holy war, by the Christians against the Mohammedans was begun, under the leadership of *Peter the Hermit*, a native of France, for the recovery of the Holy Land.

Peter, assisted by Pope Urban, addressed the assembled crowds: the horrors and indignities of the infidel oppressions, the duty of arming in the holy cause, and the reward of those who were slain in fighting the battles of the Lord, were set forth with such effect, that they all, as one man, sent forth the shout, "*It is the will of God! It is the will of God!*" Persons of all ranks now flew to arms with the utmost ardor. Eternal salvation was promised to all who should come forth to the help of the Lord in this holy warfare. All men now deemed the crusades the road to heaven, and were impatient to open the way with their swords to the holy city.

Peter, with an army of 80,000 recruits, marched towards the east, followed with a mixed multitude of 200,000 persons, more like banditti than soldiers. The outrages they committed on their march were such that they were almost wholly destroyed by the inhabitants. After the march of Peter, a very formidable body of disciplined troops were led on by Godfrey. The army of the crusaders, by the sword, famine and pestilence, was reduced to about 60,000 men when they arrived at Jerusalem. They, however, made the most incredible exertions to obtain possession of the city, and after a siege of forty days, took it by storm. The whole of its Mohammedan and Jewish inhabitants were put to death. The crusaders were guilty of the most shocking barbarities—the inhabitants were massacred without mercy.

In the year 1080, the Tower of London was built, and in 1097 Newcastle-upon-Tyne. In this century, Justices of the Peace were first appointed in England, and the office of Cardinal instituted in Rome.

A. D. 1100 to.....A. D. 1200.

TWELFTH CENTURY.

In the beginning of the Twelfth Century, in 1110, *the order of Knight Templars was instituted to defend the sepulchre at Jerusalem and to protect Christian strangers. The second and third crusades to the Holy Land. In* 1187, *Saladin, a sultan of Egypt, took Jerusalem, after it had been in possession of the Christians about ninety years.*

The Christians retained possession of Jerusalem for 88 years, but as it was in continual danger from the Greeks the order of *Knights Templars* was instituted, to protect the Holy Sepulchre, and also Christian strangers. The honor of Knighthood was conferred at the age of 21, and required a great amount of preparation, by fasting, prayer, confessing their sins, receiving the sacrament. &c.

The candidate took an oath, in which he swore to be always good, brave, loyal, and just, in fighting for the church, protecting the ladies, and avenging the wrongs of widows and orphans. Although chivalry in some respects was absurd, yet it had a powerful influence in changing the manners of society, suppressing feudalism, and by thinning the ranks of robbers and ruffians, it added to the safety and order of society.

The orders of chivalry, or knighthood, were of two general descriptions, viz.: religious and military. Some of the religious orders were those of Templars, St. James, the Lady of Meacy, and St. Michael, In the religious orders, the cavaliers, or knights, were bound by the three great monastic vows of chastity, poverty, and obedience. The military orders were imitations of the religious. A nice sense of honor was cherished by its maxims. But perhaps the most important effect of the institution was the delicate and respectful attention paid to women, whereby they were delivered from the degradation so common in savage and barbarous nations.

After the first crusade, there had been another composed of 90,000 boys, called the Crusade of the Children, but the whole band disappeared before they reached the holy city, many of them dying on their journey, and the rest seized and sold as slaves. Some of the possessors of the city gave themselves such titles as the following: "Marquis of Tyre," "Baron of Sidon," and "Prince of Galilee." The second crusade was led on by St. Bernard, in 1147, and headed also by the emperor Conrad, and Lewis, king of France.

In the year 1187 Jerusalem was re-taken by *Saladin*, nephew of the Turkish Sultan, which occasioned a third crusade, under the command of Richard the Lion-heart, who defeated Saladin, near Ascalon, but finding his army wasting away, made

a truce with Saladin, whereby the Christian pilgrims were allowed free access to Jerusalem.

At this period the demand for relics increased, bones of the saints, and a single hair of an apostle's head, brought an incredible sum. The principal amusements of the common people, were gorgeous processions, &c. The doctrine of the Immaculate Conception was first propagated in the twelfth, though it was not fully established till the nineteenth century, and the sale of indulgences was also begun by the bishops.

About the year 1160, the *Albigenses*, in consequence of holding heretical doctrines, were persecuted for some length of time. *Peter Abelard*, one of the most learned doctors, flourished in this century, and is distinguished not only for his eloquence and erudition, but for his letters to Helosie, which are still read. Richard Cœur de Lion, on his return from Palestine, was captured by Leopold, Duke of Austria, who held him prisoner till an immense sum was paid for his ransom in 1194.

Henry II, one of the most powerful monarchs of Europe, endeavored to reform some of the abuses of the clergy, as they had become very corrupt in their morals, but he was violently opposed by Thomas a Becket, an Archbishop of his court. Some of his knights, thinking to serve the king, assassinated a Becket, before the altar of the cathedral. Henry, to avert the resentment of the pope, did penance at the tomb of Becket, and even bared his shoulders to be scourged. Becket was declared a saint by the pope, and miracles were said to be performed at his tomb.

A. D. 1200 to.....A. D. 1300.

THIRTEENTH CENTURY.

The formidable tribunal of the Inquisition was established by Pope Innocent III. in 1204, *for the examination and punishment of heretics.* 1215, *Magna Charta, the bulwark of English liberty, signed by King John.* 1858, *Bagdat taken by the Tartars, end of the Saracen Empire.* 1291, *end of the Crusades.* 1299, *Ottoman the first sultan of the Turks.*

In the year 1204, a fearful tribunal was formed, called the *Inquisition*, to punish all those who differed from the doctrines of the Roman church. It was established by Pope Innocent, on account of the increase of the Waldenses, a people who were followers of *Peter Waldo*, a pious man, who endeavored to instruct the multitudes in the principles of religion.

In the year 1215, the Pope held a council, who issued the doctrine of Transubstantiation as an article of faith. Two orders of begging friars were also founded, called the Franciscans and Dominicans. In 1207 the Pope ordered a crusade against the Albigenses, on account of their heresies, with instructions to put every one of them to death. The soldiers being in doubt as to who were heretics, an abbot told them to "slay them all, for the Lord would know his own."

About this time auricular confession was introduced into the Romish church. At this period there arose a sect of mystical reasoners who dreamed of human nature itself as a part of deity, and others believed that the soul was created by the good spirit, and the body by the bad, and that it was necessary to keep the latter in subjection by fasting and penance. From this arose the system of flagellation, which was practiced in many monasteries.

The persecution against the Albigenses was conducted by Simon de Moulfort, a man notorious for cruelty and wickedness. Upwards of two hundred thousand persons were massacred at this time. Count Raymond, of Thoulouse, prince of the Albigenses, was commissioned by the Pope to exterminate the heretics, but he was convinced of the truth of their doctrines, and was excommunicated and deprived of a great portion of his estates.

In the early part of this century, the Tartars, subjects of *Gengiskhan*, made their incursions into Europe. Having conquered a great part of Asia, they subdued Russia, Hungary, and other countries, till the death of Gengiskhan, which occurred in 1226.

In the year 1215, John, King of England, having made the Pope his enemy by appropriating to himself some of the treasures of the church, was excommunicated and brought into submission. His

barons assembled and demanded a ratification of the privileges granted by Henry I. John at first refused, but was compelled by the sword to sign the *Magna Charta*, which is considered the great foundation of English liberty.

This charter, among other things, specified that no money or aid was to be drawn from the people without the consent of the council of the nation, and that no person should be convicted except by the laws of the land, and the judgment of persons of the same rank with himself, and no fine could be imposed so great as to ruin the offender. The church was freed from the exactions of the king, and every person had a right to dispose of his property by will, and various other specifications, which insured to the people the enjoyment of their property and liberty.

In 1243, Louis IXth made a crusade to the Holy Land, where he was taken prisoner, and only by the payment of an enormous sum was set free. After this he rebuilt the fortifications of Sidon, Jaffa, and Ptolemais, and died at Tunis in the year 1270, where he had gone on an expedition against the Mohammedans.

These barbarous expeditions agitated, convulsed and distressed every family in Europe for two hundred years. It is computed that during the time of the crusades more than two millions of Europeans were buried in the East; and those that survived were soon incorporated with the Mohammedan population in Syria, and in a few years no traces of the conquests remained.

A. D. 1300 to.....A. D. 1400.

FOURTEENTH CENTURY.

The mariner's compass is said to have been discovered at Naples in 1302. *Gunpowder, which has changed the system of warfare, is supposed to have been invented in* 1340, *by Swartz, a monk of Cologne. In* 1352 *the Turks first entered Europe. John Wickliffe, an Englishman, appealing to the Bible, opposes the errors of the times. Tamerlane, a Tartar prince, having conquered in the East, turns his arms westward.*

In the first year of this century, Pope *Boniface* made a jubilee at Rome, and promised to all his visitors remission of their sins and other spiritual benefits. He was a detestable character, and appeared in the processions dressed in the imperial robes, while a herald went before him crying, "Peter! behold thy successor! Christ! behold thy

vicar upon earth!" He excommunicated Philip the Fair, who sent his troops and took him prisoner, when he died of rage and despair in the year 1303. The historians say that "Boniface entered upon the pontificate like a fox, reigned like a lion, and perished like a dog."

The tyrannical conduct of the emperor of Germany was the occasion of the establishment of the Swiss republic in 1307. The governor of the Swiss, Gesler, placed his hat upon a pole and ordered the people to bow in homage to it and to himself. *William Tell*, a celebrated archer, refused, and, as a punishment, was ordered to shoot an apple from the head of his son, or be dragged to death. Tell shot the apple from the head of the child without injuring the boy, but Gesler perceiving another arrow under his cloak, asked him what that was for? to which Tell replied, "To kill you, tyrant, had I slain my child!"

The people then flew to arms, and, after sixty battles, the liberty of the Swiss was established.

John Wickliffe was born in 1324, and was professor of divinity at Oxford for many years. England was at this time completely under the dominion of the papal power; the country, at this period, swarmed with monks of the Mendicant order, and the clergy were generally corrupt, proud and indolent. This state of things aroused the spirit of Wickliffe, who commenced writing against the monks, and the tyranny of the Pope and the bishops. He declared that the gospel was a sufficient rule of life without any other, and that if a man was truly penitent before God, he need not confess his sins to the priest. He also asserted that the Bible ought not to be kept exclusively in a language the common people could not understand. He accordingly translated the whole Bible into the English language for their use. For these proceedings he was seized as a heretic, but owing to his popu-

larity with the nobles and people, he was suffered to die in peace, A. D. 1385. The malice of his enemies was so great, that forty years after his death his bones were burnt and the ashes thrown into the river. His *doctrines*, however, were not destroyed; they prevailed, more or less, till they were firmly established in Europe by the Reformation of Martin Luther, for which Wickliffe, in a degree, had prepared the way, and from this circumstance he is called "*the morning star of the Reformation.*"

The Turks appear to have first entered Europe in 1352. Their establishment as a separate people or empire commenced about the commencement of this century. Their prince, or calif, fixed his seat of government at Byrsa, in Asia Minor, and assumed the title of *Sultan.* From this time they were known as the Ottoman race, or sovereignty. Being near Constantinople, they gradually encroached upon the Greek Empire till it fell into their possession.

About the year 1380, Tamerlane, the great warrior, began to figure in the world's history. He was a prince of the *Usbeck Tartars*, and a descendant of *Gengiskhan.*

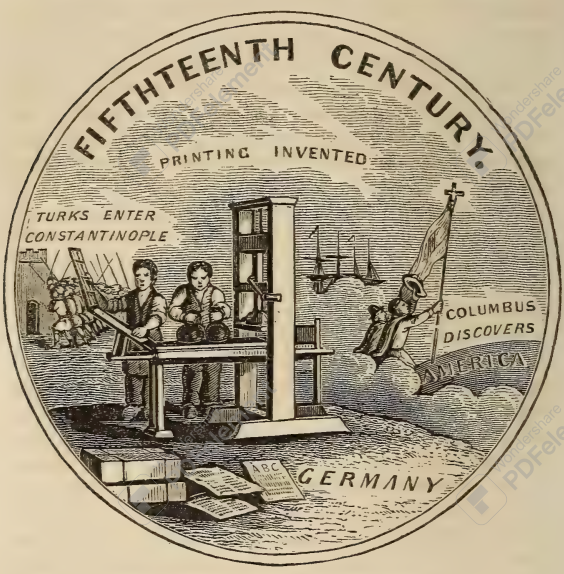
Having conquered Persia, and most of the East, he turned his arms westward. At this period, *Bajazet*, one of the successors of Ottoman, was besieging Constantinople: the Greek emperor implored the assistance of Tamerlane against his enemy. Tamerlane gladly accepted the invitation, and sent a message to Bajazet, commmanding him to abandon the siege, and restore the prisoners he had taken. This message roused his indignation: he left the siege and marched against this new enemy, but was defeated by Tamerlane, after a dreadful battle, which lasted three days, in which it is said that nearly a million men were engaged, and 300,000 slain. The victorious career of the Turks was

suspended by this event. Bajazet was taken prisoner, and, it is said, was shut up in an iron cage by his conqueror, and carried about to grace his triumphs. Tamerlane made *Samarcand* the seat of his empire, and there received the homage of all the princes of the East. For a while this place was the seat of learning and the arts; but after the death of Tamerlane, it relapsed into its former barbarism.

The invention, about this period, of the *mariner's compass*, that of *gunpowder*, and especially the art of *printing*, gave a new direction to the affairs of men, and will continue to affect the destinies of future ages. The mariner's compass is said to have been invented about the year 1300, by Gioia, a mathematician, at Naples. It did not, however, come into general use till the year 1400. The Chinese lay claim to the honor of this, as well as several other discoveries and inventions; but not much reliance can be placed on their statements. Before this discovery, mariners scarcely ever ventured out of sight of land.

The invention of gunpowder has done much towards softening the ferocious cruelties and diminishing the chances of war. In ancient times, a man whose brute force was superior to those around him, had the advantage over those of a weaker frame; but by this invention a comparatively weak man is placed upon an equal footing. *Roger Bacon*, a learned English friar, or monk, who died at Oxford, 1292, understood the secret of the composition of gunpowder, and it is said that he was the inventor. Its application to warlike purposes is said to have been first suggested by *Swartz*, a monk of Cologne, about the year 1330. Sixteen years afterwards, Edward III, of England, at the battle of *Cressy*, used four pieces of artillery.

A. D. 1400 to.....A. D. 1500.



FIFTEENTH CENTURY.

The two great events in this century were the discovery of the art of printing and the discovery of America by Columbus. John Hess and Jerome of Prague were burnt for heresy, about 1415. *In* 1453, *Constantinople was taken by the Turks; Constantine, the last emperor of the East, was slain; the Christian churches were converted into mosques, and the Eastern Roman empire was extinguished, after having existed eleven hundred years.*

In the year 1414 the Council of Constance was convened, the object of which was to put an end to the Papal schism, which had existed nearly forty years. This was caused by the election of two popes, one at Rome and another at Avignon. From that time to the beginning of this century the

church continued to have two, and sometimes three different heads at the same time; each forming plots, and proclaiming anathemas against each other.

The Council of Constance consisted of several European princes or their deputies, with Sigismund, Emperor of Germany, at their head; 20 archbishops; 150 bishops; 150 other dignitaries, and above 200 doctors, with the pope at their head. The three individuals who claimed the papal chair were deposed, and one Martin was ordained as the true head of the church.

At this council, *John Huss* and *Jerome of Prague*, his intimate companion, were cited to appear to answer for their heresies in exposing the corruptions of the church. In obedience to the order, Huss made his appearance at Constance. The emperor had given him a passport, with assurance of safe conduct, permitting him freely to the council, and pledging himself for his safe return.

No sooner had Huss arrived within the pope's jurisdiction, than, regardless of the emperor's passport, he was arrested and committed a close prisoner to a chamber in the palace. This violation of law and justice was protested against by the friends of Huss, who had, out of respect they bore to his character, accompanied him to Constance. They urged the imperial promise of a safe conduct, but the pope replied that he was not bound by any promise of the emperor.

Jerome of Prague having arrived at Constance, learning the treatment of Huss, retired to Iberlingen, an imperial city, and not obtaining a safe conduct from the emperor, was, while preparing to return to Bohemia, arrested and conveyed to Constance. Both himself and Huss were condemned to be burnt alive, Huss in July, 1415, and Jerome in May, 1416, the next year.

The news of these barbarous executions quickly

reached Bohemia, where it threw the whole kingdom into confusion, and a civil war was kindled from the ashes of the martyrs.

The leader of the avengers of these martyrs, and the advocate of reform, was *John Ziska*, a man of noble family, brought up at court, and in high reputation for wisdom, courage, the love of his country, and the fear of God. To him multitudes daily resorted from all parts, until their number was 40,000. With these he encamped on a rocky mountain about ten miles from Prague, which he called Mount Tabor, whence his followers were called *Taborites*. Until his death, in 1424, he continued boldly to defend his cause—declared war against Sigismund, and in several battles defeated the armies of that emperor.

At this time, the churches and religious houses in Bohemia, were more numerous, more spacious, more elegant and sumptuous than in any other part of Europe; and the images in public places, and the garments of the priests were covered with jewels and precious stones. Ziska commenced his work of reform by attacking these. He demolished the images, discharged the monks, who, he said, were only fattening like swine in sties, converted cloisters into barracks, conquered several towns and garrisoned Cuthna, defeated the armies of the emperor in several battles, and gave law to the kingdom of Bohemia, till the time of his death.

When Ziska found himself dying, he gave orders that a drum should be made of his *skin*, and what is equally extraordinary, his orders were faithfully obeyed. Ziska's skin, after undergoing the necessary preparations, was converted into a drum, which was long the symbol of victory to his followers.

After the death of Ziska, his followers were divided into *Calixtines*, *Taborites*, and other sects, among whom considerable hostility appears to

have existed. In times of distress, however, they all united against the common enemy. At length, in 1443, the papal party yielded, and granted to these sects, the use of the cup in the sacrament, which the Council of Constance had denied them, and which was one cause of their assuming arms under Ziska.

This century is distinguished for the discovery of the art of printing, in 1440. Formerly all books were made by the toilsome process of copying off, and a king's library was considered wonderful when it consisted of six or seven hundred volumes. Not one man in five hundred could read, for the current hand would be indistinct, but after the art of printing was discovered, almost every one could read who was anxious to acquire information.

About this period the English and Burgundian party proclaimed as king of France the infant son of Henry V, and the partisans of Charles VII endeavored to place him upon the throne, but the English would have defeated him, being the most powerful, had not *Joan of Arc* offered her services to Charles. She was a dreamy and enthusiastic believer in all the legends and miracles of saints, of which that period and country were full, and believed herself called and inspired of God to come to the help of the failing king. She was clothed in white armor, riding upon a war-horse, carrying the royal banner of France in her hand, and preceding the army on its way to Orleans. By her heroism Charles was successful, but the English having taken her prisoner, caused her to be burned alive for a witch. She suffered death at Rouen in 1431.

In 1492, *Christopher Columbus*, a native of Genoa, firm in the idea that there must be an undiscovered tract of land in the west, sailed from Palos, in Spain, and after two or three weeks sailing, his crew became disheartened, and he promised

them he would return in three days if he was unsuccessful. At the end of the third day, land was discovered, and the crew instantly broke forth in singing the *Te Teum*, and threw themselves at the feet of Columbus in reverence. He had touched at an island of the Bahamas, San Salvador, and henceforth America was connected with the Old World. When he returned to Palos, the bells were rung in his honor, and cannon fired, and he was welcomed with acclamations of reverence and delight.

The discoveries of Columbus produced a great excitement in Spain and other countries. Ships were fitted out for the purpose of making discoveries, obtaining wealth and honors. Among the adventurers was *Ojeda*, an officer who accompanied Columbus in his first expedition. He was accompanied by *Americus Vespucius*, who published an account of the voyage, in which he made it appear that he was the first discoverer of the continent. In honor of the supposed discoverer the name *America* was given to the new continent.

After the death of Tamerlane, the Turks endeavored to take Constantinople, which had become enfeebled by the indolence of the inhabitants. The city was assailed on every point by sea and land, and taken and ravaged, and the emperor put to death. Every enormity was committed, the churches converted in mosques, and by this event, which took place in 1453, the eastern Roman empire was extinguished, having existed more than 1100 years.

A. D. 1500 to.....A. D. 1600.

SIXTEENTH CENTURY.

About 1517, *Martin Luther began the Reformation in Germany, and translated the Bible into the common language of the people. In* 1535, *Ignatius Loyala, a Spanish knight, instituted the order of Jesuits, or Society of Jesus. In Queen Mary's reign, Ridley, Bishop of London, and Latimer, Bishop of Worcester, being protestants, were burnt at the stake.*

At the commencement of this century, the Moors in Spain, were converted to the Christian faith by force, and in the year 1517 MARTIN LUTHER began the great work of the Reformation in Germany. The Pope, Leo X, was violently opposed to it, but it advanced rapidly in Sweden, Denmark, Hungary, Prussia, and somewhat in France.

In consequence of difficulties between the pope and Henry VIII of England, the papal power was overthrown in his kingdom, and England separated from the Romish church. In 1572 the reformation was completed in Scotland by John Knox, and that country declared protestant, and the pope's authority there abolished.

The state of affairs at this time in Rome was dark and corrupted, all Italy was in disquiet, and even in Rome itself, the holy city, there were wranglings and vices worse than in any other place. Even the clergy had become more corrupt than ever, and the pope had sent out a monk by the name of *Tetzel* to sell indulgences, which had power of forgiveness of sins, by the payment of a sum of money.

Only in the convents was the Bible known, and then it was chained to its place, so that it could only be studied by standing before it. When Tetzel was selling his indulgences, he would say, "Pour in your money, and whatever crimes you may commit are forgiven. The souls of your friends in purgatory are released by giving money."

Luther was a poor boy who gained his living by singing before the houses, and afterward became a monk, where he spent his time in fasting, prayer and studying the Bible. He translated it into the language of the common people, and in 1538 it was appointed to be read in the churches in England. Two years later Henry VIII dissolved all the monasteries in England, though more for the purpose of appropriating their wealth to himself, than interest for the advancement of protestantism.

The Jesuits, or the *Society of Jesus*, was instituted by *Ignatius Loyola*, a Spanish knight, about the year 1535. One of the vows which the Jesuits took upon themselves was, that they would go wherever the pope should command them, without any aid from him for their support. At this period,

the papal power had received such a shock, by the progress of the Reformation, that the acquisition of such a body of men as the Jesuits, was to the pope of much importance. Pope Paul, therefore, confirmed the order, and granted them many privileges. The Jesuits are peculiar in their operations. Instead of retiring from the world, like most other religious orders, they considered themselves as formed for action. They attended to all the transactions of the world, on account of the influence they might have upon religion. They were directed to study the dispositions of persons of rank, gain their friendship, and become their spiritual guides and confessors. To have the management of the education of the youth, they considered the most important parts of their system.

Before the close of the sixteenth century, the Jesuits had obtained the chief direction of the education of youth in every Catholic country in Europe. They had become the confessors of all its monarchs—a function of great importance. They had, at different periods, the direction of the most considerable courts in Europe, and took part in every intrigue and revolution. In order to support themselves and their minions, they engaged in extensive and profitable commerce, both in the East and West Indies, and had their warehouses in different parts of Europe. Not satisfied with trade alone, they acquired possession of large and fertile provinces. In *Paraguay*, in South America, the Jesuits civilized the natives, and trained them to arts and manufactures. Such was their influence, that a few of their number presided over some hundred thousand Indians.

In the year 1545, Martin Luther died, and the same year the Council of Trent was established, and commenced publishing its decrees in favor of the doctrines of the church of Rome. After the death of Henry VIII, Edward ascended the

throne,. In his reign the Liturgy was composed, and forty-two articles of religion were agreed upon by the clergy, which form the basis of the thirty-nine articles of the church of England.

Edward, at his death, in 1553, gave the crown to Lady Jane Grey, but the Princess Mary, claimed the throne as her right, and succeeded in obtaining it the same year. She was a bigoted papist, and in less than two years, more than four hundred persons were put to death, among whom were the bishops Latimer, Cranmer, Ridley, and other distinguished men.

In 1572, many Protestants throughout France suffered death, in the *Massacre of St. Bartholomews*, in which some of the flower of the nobility perished. Great rejoicings were ordered to be made at Rome on the occasion, and in the meantime, the Reformers took up arms in defence of their cause. Upwards of 70,000 were slaughtered in Paris alone, and the massacre extended into other parts of the kingdom.

After the death of Mary, in 1558, Elizabeth, daughter of Henry VIII, ascended the throne, and under her reign the kingdom attained a higher prosperity than it had ever known before, and England and Spain were considered the most powerful nations in Europe. Elizabeth being a Protestant, Philip, king of Spain, determined to conquer England, and in three years prepared 130 ships, called the Invincible Armada. It was defeated, and out of 30,000 men, only 6,000 returned to Spain.

In 1584, Queen Elizabeth granted to Sir Walter Raleigh the right to possess and govern remote countries. Raleigh immediately sent over two ships to America, and took possession of a part of the country, and named it Virginia.

A. D. 1600 to.....A. D. 1700.

SEVENTEENTH CENTURY.

In the beginning of this century, permanent settlements were effected in the United States at Jamestown and Plymouth. Civil war in England. Charles I beheaded for treason, in 1649. *Oliver Cromwell, the Puritan General, Lord Protector of the Commonwealth of England, grants religious toleration, and the nation becomes the most powerful in Europe.*

In the year 1602, the *Puritans* separated from the established Church of England, and a few years after, in consequence of the persecution they received, they removed to Holland. In 1620, they sailed for America, under the charge of Elder Brewster, and landed at Plymouth the 22d of December.

In 1605, *Guy Fawkes*, and other Roman Catholics, formed a scheme to cut off the king, lords, and

commons of England, at a meeting of Parliament, which was called the *gunpowder plot.* It was discovered, and the conspirators put to death.

About the commencement of this century, the Dutch formed settlements in various places. In America, they sailed up the Hudson river about 150 miles, and erected a fort where Albany now stands, which they named Fort Orange, and a few trading houses at a point which they named *New Amsterdam*, now New York.

The Spaniards also made their settlements in the southern part of America, particularly in Chili and Peru, whose rich mines were a source of attraction to them, and they brought back immense quantities of precious metals from those countries.

In 1607, the English colonists settled in Jamestown, named in honor of King James. Even the nobility of England were seized with the general spirit of exploring the new world, and swarms of European adventurers were constantly crowding the seas discovering new islands and countries.

In 1613, the same translation of the Bible into English now in use was made and greatly diffused throughout the country. Toward the close of the last century, religious toleration had been granted to the Huguenots in France, under the famous edict of Nantes, which in 1685 was revoked by Louis XIV. On this account a great number of the most skillful workmen were banished into the surrounding countries ; 800,000 persons were scattered from France, England, Switzerland, Germany, and were greatly improved by the addition of such citizens.

In 1664, *John Eliot*, a distinguished minister of New England, devoted himself to the improvement of the Indians, and labored and preached among them for many years. The first Bible printed in America was published in Cambridge, Mass., translated into the Indian tongue by Mr. Eliot.

In 1641, the Catholics in Ireland rose in

rebellion and massacred the Protestants.—The Friends, or Quakers, first came to Massachusetts in 1656, and endured much religious persecution, and four of them were put to death in 1659.—In 1603, James, the sixth king of Scotland of that name, became king of Great Britain, uniting in his person the crowns of Scotland and England. As he was educated a Presbyterian, the Puritans hoped that they would enjoy the toleration of their religious worship. But they were disappointed, and many left their native country to enjoy liberty elsewhere. James was an arbitrary monarch, and held to the divine right of kings to govern their subjects without control. His successor, Charles I, inherited the same principles with his father.

Charles, soon after he ascended the throne, was offended with the parliament for refusing to grant him sufficient supplies to carry on a war with Spain. He then proceeded to raise money without their authority. One of these methods was by a tax called *ship-money*. Charles claimed the right to command his subjects to provide and furnish ships, together with men, victuals and ammunition, in such numbers and at whatever time he should think proper; a claim contrary to the *magna charta* of English liberty. A noble stand was taken against this tax by *John Hampden*, a man of great talents and patriotism, and had the effect of rousing the nation to sustain their liberties. Charles also created great discontent by his endeavoring to regulate the religious affairs of the nation: by the advice of *Laud*, archbishop of Canterbury, he introduced new ceremonies in the church, and endeavored to introduce Episcopacy into Scotland. The last attempt was most violently opposed by the Scots.

Charles, by his despotic acts, particularly his imprisoning and impeaching a number of the members of parliament, kindled the flame of civil war. In 1642, both parties resolved to terminate the con-

test by the sword. The cause of the king was supported by the greater part of the nobility and gentry, and by the Catholics; that of the parliament by the common people of the country, the merchants and tradesmen of the towns, and the opponents of Episcopacy. The supporters of the king were styled *Cavaliers;* those of the parliament, *Roundheads*—a name given to them by their adversaries, because they cropped their hair. The war raged with various success for nearly five years; but the royalists were overcome, and Charles fell into the hands of his enemies.

The parliament, now under the influence of the army, instituted a high court, consisting of 133 members, to try Charles as a tyrant, traitor, and murderer. Charles denied their authority to try him, and would not make any defense. He was, however, condemned to suffer death by being beheaded. The unfortunate king submitted to his fate with fortitude and composure. Having laid his head on the block, one of the masked executioners severed it from his body by a single blow: the other holding it up, exclaimed, "Behold the head of a traitor." Charles, though unwise, imprudent, and unfaithful in his promises as a king, had, nevertheless, many virtues in private life; and it is said of him, "He would have made a much better figure in private life than he did upon the throne." He was executed January 30th, 1649, in the 49th year of his age.

The army of the parliament during the war against the royalists was commanded by able officers, of whom *Oliver Cromwell* was the most distinguished. On the death of Charles I, monarchy and the House of Lords were both abolished by the Commons, and a republican government, or *Commonwealth*, was established.

The parliament at the first was constituted under the influence of the *Presbyterians;* next the

Independents gained the ascendency; then the power passed into the hands of the army of whom Cromwell had the management. Previous to his taking the sovereign power, Cromwell forcibly dissolved the *Long Parliament*, so called from its having been in session twelve years. This body having become jealous of Cromwell, determined to reduce the army, and thus diminish his power. Cromwell, perceiving their object, went with 300 of his men to the parliament, turned the members out of the house, and locked the door. A new parliament was formed, often called *Barebone's Parliament*, from a leading member of that name, who was a leather dresser. After this body was dissolved, Cromwell was declared *Protector*, and became in every respect a king, except the name.

The commonwealth of England is dated from the death of Charles I. to the restoration of monarchy under his son, Charles II, a period of about eleven years. During this period, when under the government of Cromwell, the nation arrived to a great degree of prosperity, and became the most powerful in Europe. The protector granted religious toleration, caused justice to be faithfully administered, and his officers of government were generally men of moral and religious principles, and vice was discountenanced at his court. He died in the 69th year of his age, and was succeeded by his son, Richard, who soon resigned the office of protector, and retired to private life. Cromwell, in private life, was exemplary, and was deeply impressed with religious feelings. His army, also, in a remarkable manner, partook of the same spirit.

A. D. 1700 to.....A. D. 1800.

EIGHTEENTH CENTURY.

The prominent figure represents the Genius of America with the national emblems of the United States; she displays her independence and tramples on the emblems of royalty. At the beginning of the century, Peter the Great founds St. Petersburg amid the snowy regions of Russia, and lays the foundation of a mighty empire. At the close of the century the French Revolution breaks out, Atheism is triumphant, death is proclaimed "an eternal sleep," crowned heads fall by the ax of the guillotine, blood flows on every side, anarchy and the "Reign of Terror" prevails.

THE progress of Christianity at the beginning of this century was generally uninterrupted, and the light of the gospel was extended, into distant lands.

In England, the labors of Wesley and Whitfield advanced the cause of religion, and thousands were reclaimed from vicious habits and became sincere Christians, and useful members of society. Whitfield was a man of uncommon eloquence, a preacher of devotional spirit, and moved vast multitudes to a wonderful degree, He addressed them in the open fields, as well as in places of public resort, and his unparalelled influence over the minds of his auditors has left a name that will be held in everlasting remembrance.

About the close of the last century, Russia had been raised from a state of barbarism by Peter the Great, who reigned from 1696 to 1725. After he had ascended the throne, he wished to form a navy, and to understand the art of ship-building personally, went to Holland in disguise, where he engaged himself in the dock-yards as a common workman. He, like the rest of his companions worked with his own hands, and from there went to England, for the same purpose, when he returned to Russia, where he laid the foundation of a northern capital, which was named after himself, St. Petersburg. He defeated the Swedes at Pultowa, and thereby extended the bounds of his kingdom.

The American Revolution is one of the most prominent events in the eighteenth century. It established the independence of thirteen colonies of Great Britain as an independent nation. The great grievance of which the colonists complained was that "taxation without representation," the imposition of taxes without their consent. The British Parliament, in 1765, passed the *Stamp Act*, by which all paper which was used in the transaction of business should be stamped, and a tax paid for it to the British government.

The Stamp Act so aroused the indignation of the colonists that the act was repealed. The system of raising a revenue was still persisted in by taxing

tea, glass, and many other articles in common use. To force obedience to these oppressive acts, the mother country sent over a large military force to Boston, in the then province of Massachusetts. Collisions soon ensued. The first blood shed in the contest was at Lexington, in 1775. The whole country was aroused. The *Continental Congress* assembled at Philadelphia, and the next year (1776) *Independence* was declared.

The war for American Independence continued eight years. The first battle was at Bunker Hill, near Boston. The loss of the British in this action was over 1,000 men, while that of the Americans was but 100 killed and 300 wounded. George Washington was appointed commander of the American armies, and was every way worthy of the confidence placed in him, and has left a name ever to be revered by his countrymen. The contest was decided at Yorktown, viz.: by the surrender of Lord Cornwallis, in October, 1781, to the combined forces of the Americans and French.

The war cost Great Britain, in addition to the loss of her colonies, one hundred million pounds sterling, and about 50,000 men, After peace was established, General Washington was inaugurated the first President of the United States, and from that time the American Republic, granting free toleration for religious belief and practice, has rapidly advanced in prosperity and power.

The French Revolution, which commenced in 1789, and convulsed the whole civilized world, was brought on by a variety of causes. Previous to this time, the French people were borne down by a load of taxation to support the profligacy of their monarchs. The nobility and clergy had many privileges which were not allowed to other subjects, especially their exemption, from taxes. The common people were despised, yet they bore all the burdens and expenses of the state.

The fearful horrors of the revolution may be ascribed to the prevalence of infidelity among the French people, and the writings of Voltaire, Rousseau, and other atheistical philosophers, brought on a fearful state of public morals. They abolished the Sabbath, suppressed the Christian religion, and declared that "*Death was an eternal sleep.*"

The king, Louis XVI, was condemned to death by the guillotine, and a revolutionary tribunal formed under Marat, Robespierre, and others of equal depravity and cruelty, and their bloody career is usually called "*the Reign of Terror.*" The queen and sister of Louis XVI were guillotined, and as each party gained the ascendency, they put to death all who opposed them.

In 1796, Napoleon Bonaparte, a native of Corsica, was entrusted with the command of an army against Italy. He rose from the rank of a lieutenant to the highest degree of distinction, and soon conquered Italy, and, in 1798, went with an army of 40,000 men to subdue Egypt. After a great slaughter of the Mamelukes and Arabs, he took Alexandria, and at the battle of the Pyramids, took possession of Cairo.

Of modern Protestant nations, the Danes have the honor of first engaging in efforts for the conversion and civilization of heathen nations. Their missionary efforts were commenced about the year 1705, on the coast of Malabar in the East Indies. The venerable Swartz, who died in 1798, after laboring forty-eight years in India, was one of their most distinguished missionaries. The Moravians commenced their missionary operations about the year 1732. The missionary operations of the Baptists in India commenced in 1793. The London Missionary Society was formed 1795, and first directed their efforts to the South Sea Islands.

A. D. 1800 to.....

NINETEENTH CENTURY.

The latter part of this century is yet to come. At its commencement Napoleon Bonaparte, the greatest captain of the age, was distinguished for his victories over European nations. He died an exile on St. Helena. The invention of the steam engine, propelling boats, land carriages, and moving machinery, with the telegraph wires conveying intelligence with lightning speed over land and through seas, distinguishes the age.

The nineteenth century thus far has been distinguished in a very remarkable manner for the efforts to spread the knowledge of Christianity in all parts of the world. The present century is also distinguished for great political changes, the discoveries made by the scientific and inventive genius of men in all parts of the civilized world.

The formation of the British and Foreign Bible Society, in 1804, may be justly considered as a new and important era in diffusing the knowledge of divine truth throughout the world. This society was formed in London, by an assembly of about three hundred persons of different religious denominations. Since the formation of this society, many others have been established in various countries, and the Bible is now circulated in every part of the world.

The efforts of the London Missionary Society in the South Sea Islands met with but little success till the year 1813. Pomare, the king of Otaheite, and his people renounced idolatry, since which time Christianity has made progress. This society has also flourishing establishments among the Hottentots and Bushmen of South Africa, as well as in the East Indies.

The American Board of Commissioners for Foreign Missions was formed in 1810, and has establishments in various parts of the world. Their missionaries reached the Sandwich Islands in 1820, and were very successful. The people of the islands may now be considered as a civilized and Christian community. The Baptist, Methodist, Presbyterian and other denominations are all making efforts to diffuse the light of Christianity in the remote and dark and destitute places of the earth.

Napoleon Bonaparte, the great military captain of modern times, was crowned by the Pope as *Emperor of France*, in 1804, and the next year assumed the title of *King of Italy*. The next year he defeated the combined armies of Russia and Austria at Austerlitz. In 1806, he defeated the Prussians at the great battle of Jena. He now disposed of crowns and kingdoms at his will. His brother Joseph was appointed king of Holland, Jerome king of Westphalia, and Murat, who married his sister, king of Naples.

The Emperor *Alexander*, of Russia, refusing to concur with the French emperor in excluding British commerce from the continent, gave rise to a war, which commenced in 1812. With an army of nearly half a million of men, collected from almost every nation in Europe, Napoleon advanced to the conquest of Russia. After the battle of *Borodino*, which terminated the lives of 75,000 human beings, the French army entered *Moscow*, in September, 1812. The Russians, in order to deprive the French of winter quarters, destroyed their provisions, abandoned the city, set it on fire, and three-fourths of this ancient capital was laid in ashes.

This unexpected sacrifice on the part of the Russians caused the ruin of Napoleon. Being without quarters, and short of provisions, he offered terms of peace. The Russians replied that they could listen to no terms while an enemy remained in their country. No alternative was now left but to retreat towards the frontiers. One of the most distressing scenes on human record now followed. A Russian winter, unusually severe, now set in with all its horrors. The wretched soldiers, pursued by the Russians, overcome by hunger, cold, and fatigue, sunk down by thousands, and were left by their companions to perish amid the Russian snows. About 30,000 horses perished in one day by the severity of the weather. It is stated that not more than 50,000 men, (being one man in ten,) survived to recross the Russian frontier.

Napoleon having been pursued by the Russians, Austrians, and Prussians, arrived in Paris. He raised a fresh army of 350,000 men, and advanced towards the allied forces. More than 400,000 combatants met at Leipsic. A great battle was fought; Napoleon being routed, was obliged to abdicate the throne of France and retire to Elba, a small island near Italy. While a general congress was assembled in Vienna, to arrange the affairs of Eu-

rope, Napoleon suddenly left Elba, passed on to Paris without obstruction, raised an army of 150,000 men, passed into Belgium to attack the Prussian armies, under Blucher and Wellington.

The French commenced a furious assault upon the Prussians, who retreated, leaving 15,000 of their number dead and wounded on the field of battle. The British troops, after bravely withstanding the French, fell back to the village of Waterloo. Here, on the 18th of June, 1815, a memorable battle was fought, in which the French were totally routed, with a loss of 40,000 in killed and wounded. Napoleon went to Paris, abdicated the throne, and afterwards went on board of a British ship of war and surrendered himself to the hospitality of the British people. By direction of the allied sovereigns, he was sent a prisoner to the island of St. Helena, in October, 1815; and there died in May, 1821, in the 52d year of his age.

The Crimean war commenced in 1854, by France and Great Britain, to sustain Turkey against the encroachments of Russia upon her territory, which has for a long period been coveted by that power. The capture of the important Russian fortresses at *Sebastopol* by the allied forces in 1855, virtually ended the war. This conflict will probably have an important bearing upon the extension of Christianity throughout the Turkish empire. In compliance with the demands of his allies, the Turkish Sultan, in 1856, granted the imperial firman, whereby his Christian subjects were to receive equal civil rights with the Mohammedans.

The discovery and application of *steam power* to varied and important uses, the wonderful power of electricity operating upon the telegraph wires, promises much for the welfare of the human race.

In the summer of 1858, several telegraph communications passed between Europe and America on the wires of the *Atlantic Telegraph Cab'e*, lying on the bed of the ocean.

While there is much to encourage us for the future, there are occasionally demonstrations of the depravity of mankind. In 1860, the Maronite Christians about Mount Lebanon and in Damascus, in Syria, suffered dreadful enormities from the Druses and Moslems. Already it is stated that 5,000 Maronites have been massacred, numerous villages have been totally destroyed, while tens of thousands have barely escaped with their lives. It is, however, believed that these events, with those of the recent rebellion of the Sepoys in India, will finally be overruled for the more rapid extension of the light and beneficent power of Christianity throughout the world.

A

CHRONOLOGICAL TABLE

OF

RELIGIOUS AND IMPORTANT EVENTS BEFORE THE COMMENCEMENT OF THE CHRISTIAN ERA.

B. C.

4004. The creation of the world, according to the Hebrew text of the scriptures.
2348. The universal deluge.
2247. The building of Babel. The dispersion of mankind, and the confusion of languages.
2227. Ninus, King of Assyria, began to reign.
2217. Nimrod supposed to have built Babylon.
2188. Menes (Misraim,) founds the monarchy of Egypt.
1996. The birth of Abram.
1897. Sodom and Gomorrah destroyed.
1823. Death of Abraham.
1635. Joseph dies in Egypt.
1582. The Chronology of the Arundelian marbles begins.
1571. Moses born in Egypt.
1556. Cecrops founds the kingdom of Athens.
1546. Scamander founds the kingdom of Troy.
1520. Corinth built.
1519. Cadmus builds Thebes, and introduces letters into Greece.
1513. The supposed era of the history of Job.
1491. Moses brings the Israelites out of Europe.
1453. The first Olympic games celebrated in Greece.
1452. The Pentateuch, or five books of Moses, written.
1451. The Israelites led into the land of Canaan by Joshua.
1415. The Book of Joshua supposed to be written.
1255. The Israelites delivered by Deborah and Barak.
1252. Tyre, the capital of Phœnicia, built by the Sidonians.
1207. Gideon, Judge of Israel for forty years.
1184. Troy taken and burnt by the Greeks. (According to the Arundelian marbles, 1209.)
1099. Samuel delivers Israel.
1079. Saul king of Israel.
1055. David king of Israel.
1004. Dedication of Solomon's temple.
886. Homer's poems brought from Asia into Greece.
869. The city of Carthage built by Dido.
806. Jonah preaches repentance to Nineveh.
776. The first Olympiad begins in this year.
752. The foundation of Rome by Romulus.
724. Hezekiah tenth king of Judah.

B. C.

721. Salmanazar takes Samaria, and carries the ten tribes into captivity. End of the Israelitish kingdom.
711. Sennacherib, king of Assyria, invades Judea.
708. Habakkuk prophesied.
681. The kingdoms of Babylon and Assyria united
658. Byzantium (afterwards Constantinople) founded.
——. End of the Assyrian empire, Nineveh taken by Nebuchadnezzar.
551. Confucius, the Chinese philosopher, born.
538. Babylon taken by Cyrus.
536. Cyrus ascends the throne of Persia. He puts an end to the Jewish captivity, which had lasted seventy years.
——. Daniel prophesied.
520. The Jews begin to build the second temple, which is finished in four years.
480. The Spartans, under Leonidas, slain at Thermopylæ.
——. Xerxes leaves Greece.
456. Cincinnatus, Dictator at Rome.
455. Commencement of the seventy prophetical weeks of Daniel.
452. The two books of Chronicles supposed to have been written by Ezra.
431. The Peloponnesian war begins, which lasted twenty-seven years.
430. The history of the Old Testament ends about this time.
——. Malachi the last of the prophets.
——. Persecution and death of Socrates.
385. Rome taken by the Gauls under Brennus.
348. Plato died.
——. Alexander the Great, king of Macedon.
333. The Persians defeated by Alexander at Issus.
328. Alexander passes into India, defeats Porus, founds several cities, penetrates to the Ganges.
324. Alexander the Great, dies at Babylon.
283. The Library of Alexandria founded.
277. The translation of the Septuagint made by the order of Ptolemy Philadelphus.
211. Antiochus the Great conquers Judea.
166. Judas Maccabeus drives the Syrians out of Judea.
146. Carthage taken and destroyed by the Romans.
135. The history of the Apocrypha ends.
80. Julius Cesar makes his first campaign.
48. The Alexandrian Library of 400,000 vols. burnt.
45. The Calendar reformed by Julius Cesar.
5. Augustus ordains a census of all the people in the Roman empire.

A

CHRONOLOGICAL TABLE

OF

IMPORTANT AND INTERESTING RELIGIOUS EVENTS, WHICH HAVE OCCURRED SINCE THE COMMENCEMENT OF THE CHRISTIAN ERA TO THE PRESENT TIME.

A. D.

Jesus Christ, the Saviour of mankind, was born four years before the commencement of the Christian era.

26. John the Baptist preaches in Judea the coming of the Messiah.
29. Jesus Christ is crucified.
35. Conversion of St. Paul to Christianity.
39. St. Matthew writes his gospel.
40. The name of Christians first given to the disciples of Christ at Antioch.
41. Herod persecutes the Christians, and imprisons Peter.
42. Sergius Paulus, proconsul, converted by St. Paul.
44. St. Mark writes his gospel.
50. St. Paul preaches in the Areopagus at Athens.
60. Christian religion published in England.
64. The first persecution raised by Nero.
67. St. Peter and St. Paul put to death.
70. *Titus destroys Jerusalem.* The lands of Judea sold.
95. Dreadful persecutions of the Christians at Rome and in the provinces.
95. St. John writes his Apocalypse.
writes his gospel.
98. Trajan forbids the Christian assemblies.
108. St. Ignatius was devoured by wild beasts at Rome.
118. Persecution of the Christians renewed by Adrian, but afterwards suspended.
137. Adrian rebuilds Jerusalem by the name of Elia Capitolina.
139. Justin Martyr writes his first apology for the Christians.
167. Polycarp and Pionicusus suffered martyrdom at Asia.
177. Persecution of the Christians at Lyons.

In the *second century* Christian assemblies are held on Sunday, and other stated days, in private houses, and in the burying places of martyrs.

Infant baptism and sponsors used in this century.

Various festivals and fasts established.

A distinction formed between the bishops and presbyters, who with the deacons and readers are the only orders of ecclesiastics known in this century.

The sign of the cross and anointing used.

The custom of praying towards the east introduced.

A. D.

202. The fifth persecution of the Christians, principally in Egypt.
203. The Scots converted to Christianity by the preaching of Marcus and Dionysius.
236. The sixth persecution of the Christians.
250. The seventh persecution of the Christians under Decius.
257. The eighth persecution of the Christians.
260. The temple of Diana of Ephesus burned.
272. The ninth persecution of the Christians.

The Jewish Talmud and Targum composed in the *third century*.

The Jews are allowed to return into Palestine.

Many illustrious men and Roman senators converted to Christianity

Religious rites greatly multiplied in this century; altars used; wax tapers employed.

Public churches built for the celebration of Divine worship.

The pagan mysteries injudiciously imitated in many respects by the Christians.

The tasting of milk and honey previous to baptism, and the person anointed before and after that holy rite receives a crown, and goes arrayed in white some time after.

302. The tenth persecution of the Christians.
306. *Constantine the Great*, emperor of Rome, stops the persecution of the Christians.
313. Edict of Milan published by Constantine—Christianity tolerated throughout the empire.
325. Constantine assembles the first general council at Nice, where the doctrines of Arius are condemned.
326. St. Athanasius, bishop of Alexandria, introduced monarchism into the Roman empire.
361. Julian, emperor of Rome, abjures Christianity, and is elected Pontifex Maximus. Attempts fruitlessly to rebuild the temple of Jerusalem.
381. Second general council held at Constantinople.
387. St. Jerome dies, aged seventy-eight.
397. St. Chrysostom chosen patriarch of Constantinople.

In the *fourth century* the Athanasians or Orthodox persecuted by Constantius, who was an Arian, and by Valens, who ordered eighty of their deputies, all ecclesiastics, to be put on board a ship, which was set on fire as soon as it was got clear of the coast.

Remarkable progress in this century of the Christian religion among the Indians, Goths, Marcomanni, and Iberians.

Theodosius the Great is obliged by Ambrose, bishop of Milan, to do public penance for the slaughter of the Thessalonians.

The Eucharist was during this century administered in some places to infants and persons deceased.

Something like the doctrine of transubstantiation is held.

A. D.

and the ceremony of the elevation used in the celebration of the eucharist. The use of incense, and of the censor, with several other superstitious rites, introduced.—The churches are considered as externally holy, the saints are invoked, images used, and the cross worshipped. The clerical order augmented by new ranks of ecclesiastics, such as archdeacons, country bishops, archbishops, metropolitans, exarchs, &c.

412. The Pelagian heresy condemned by the bishops of Africa.

432. The conversion of the Irish to the Christian faith effected by St. Patrick, whose original name was Succathus.

451. The fourth general council held at Chalcedon.

497 Clovis and the Franks converted to Christianity.

During the *fifth century* terrible persecutions were carried on against the Christians in Britain by the Picts, Scots, and Anglo-Saxons—in Spain, Gaul, and Africa, by the Vandals—in Italy and Pannania, by the Visigoths—in Africa by the Donatists and Circumcellians—in Persia by the Isdegerdes—besides the particular persecutions carried on alternately against the Arians and Anathasians.

Felix III., bishop of Rome, is excommunicated, and his name struck out of the dyptycs, or sacred registers, by Acacius, bishop of Constantinople.

Many ridiculous fables invented during this century; such as the story of the phial of oil brought from heaven by a pigeon at the baptism of Clovis—the vision of Attiala, &c.

516. The computation of time by the Christian era introduced by Dyonisius the monk.

519. Justin restores the orthodox bishops, and condemns the Eutychians.

525. The emperor Justin deposes the Arian bishops.

565. The Picts converted to Christianity by St. Columbia.

569. *Birth of Mahomet*, the false prophet.

580. The Latin tongue ceases to be spoken.

596. Forty Benedictine monks, with Augustine at their head, sent into Britain by Gregory the Great to convert Ethelbert, king of Kent, to the Christian faith.

In the *sixth century* the orthodox Christians are oppressed by the emperor Anstatius Thrasemond, king of the Vandals, Theodoric, king of the Ostrogoths, &c.

Benedictine order founded, and the canon of mass established by Gregory the Great.

Augustine the monk converts the Saxons to Christianity.

Female converts are greatly multiplied in this century.

Litanies introduced into the church of France.

The Arians are driven out of Spain.

The Christian era formed by Dionysius the Little, who first began to count the course of time, from the birth of Christ.

A. D.

The Justinian Code Pandects, Institutions and Novellæ, collected and formed into a body.

609. The Jews of Antioch massacre the Christians.

611. The church and abbey of Westminster founded.

612. Mahomet begins to publish the Koran.

In the *seventh century* the archbishoprics of London and York are founded, with each twelve bishoprics under its jurisdiction.

Boniface IV. receives from the tyrant Phocas (who was the great patron of popes, and the chief promoter of their grandeur) the famous Pantheon, which is converted into a church. Here Cybele was succeeded by the Virgin Mary, and the pagan deities by Christian martyrs. Idolatry still subsisted, but the objects of it were changed.

Ina, king of West Saxony, resigns his crown and assumes the monastic habit in a convent at Rome. During the heptarchy, many Saxon kings took the same course. Pope Agatho ceases to pay the tribute which the see of Rome was accustomed to pay the emperor at the election of its pontiff.

726. Leo forbids the worship of images, which occasions a great rebellion of his subjects, the pope defending the practice.

728. Leo orders pope Gregory to be seized and sent to Constantinople, but the order is frustrated, and Leo confiscates the imperial dominions of Sicily and Calabria.

736. Leo persecutes the monks.

737. Death of Pelagius, who preserved the Christian monarchy in Austria.

753. Astolphus, king of the Lombards, erects the dukedom of Ravenna, and claims from the pope the dukedom of Rome.

754. Pepin invades Italy, and strips Astolphus of his new possessions, conferring them on the pope as a temporal sovereignty.

770. Constantine dissolves the monasteries in the east.

781. Irene re-establishes the worship of images.

787. The seventh general council, or second of Nice, is held.

In the *eighth century* the ceremony of kissing the pope's toe is introduced.

The Saxons, with Witekind their monarch, converted to Christianity.

The Christians persecuted by the Saracens, who massacre five hundred monks in the abbey of Lerins.

Controversy between the Greek and Latin churches, concerning the Holy Ghost's proceeding from the Son.

Gospel propagated in Hyrcania and Tartary.

The reading of the epistle and gospel introduced into the service of the church.

Churches built in honour of saints.

Solitary and private masses instituted.

829. Missionaries sent from France to Sweden.

A. D.

851. Pope Joan supposed to have filled the papal chair for two years.

867 Photius, patriarch of Constantinople, excommunicates pope Adrian.

886 The university of Oxford founded by Alfred.

In the *ninth century* the conversion of the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Sclavonians, Russians, Indians, and Bulgarians, which latter occasions a controversy between the Greek and Latin churches.

The power of the pontiffs increase; that of the bishops diminishes; and the emperors are vested of their ecclesiastical authority.

The fictitious relics of St. Mark, St. James, and St. Bartholomew are imposed upon the credulity of the people.

Monks and abbots now first employed in civil affairs, and called to the courts of princes.

The superstitious festival of the assumption of the Virgin Mary, instituted by the council of Mentz, and confirmed by pope Nicholas I., and afterwards by Leo X.

The legends or lives of the saints began to be composed in this century.

The apostles' creed is sung in the churches; organs, bells, and vocal music introduced in many places— Festivals multiplied.

The order of St. Andrew, or the knights of the Thistle, in Scotland.

The canonization of saints introduced by Leo II.

Theophilus, from his abhorrence of images, banishes the painters from the eastern empire.

Harold, king of Denmark, is dethroned by his subjects, on account of his attachment to Christianity.

915. The university of Cambridge founded by Edward the elder.

965. The Poles are converted to Christianity.

In the *tenth century* the Christian religion is established in Muscovy, Denmark, and Norway.

The baptism of bells; the festival in remembrance of departed souls, and a multitude of other superstitious rites were introduced in the tenth century.

Fire ordeal introduced.

The influence of monks greatly increased in England.

1015. The Manichean doctrines prevalent in France and Italy.

1061. Henry IV. of Germany, on his knees asks pardon of the pope.

1065. The Turks take Jerusalem from the Saracens.

1076. The emperor Henry IV. excommunicated and deposed by the pope.

1079. Doomsday-book begun by William the Conqueror.

1095. *The first crusade* to the Holy Land. The crusaders take Antioch.

A. D.

1099. Jerusalem taken by Godfrey, of Boulogne. The knights of St. John instituted.

In the *eleventh century*, the office of cardinal instituted.—A contest between the emperors and popes.—Several of the popes are looked upon as magicians, and learning was considered magic.—The tyranny of the popes opposed by the emperors Henry I., II., and III. of England, and other monarchs of that nation; by Philip, king of France, and by the English and German schools.

Baptism performed by triple immersion.

Sabbath fasts introduced by Gregory VII.

The Cistersian, Carthusian, and whipping orders, with many others, are founded in this century.

1147. The second crusade excited by St. Bernard.

1160. The Albigenses maintain heretical doctrines.

1171. T. Becket murdered at Canterbury.

1187. The city of Jerusalem taken by Saladin.

1189. The third crusade under Richard I. and Philip Augustus.

In the *twelfth century* the three military orders of the knights of St. John, of Jerusalem, the knight templars, and the Teutonic knights of St. Mary, were instituted.

Sale of indulgences begun by the bishops, soon after monopolized by the popes.

The scholastic theology, whose jargon did such mischief in the church, took its rise in this century.

Pope Paschal II. orders the Lord's supper to be administered only in one kind, and retrenches the cup.

1202. The fourth crusade sets out from Venice.

1204. *The Inquisition established* by pope Innocent III.

1210. Crusade against the Albigenses, under Simon de Montfort.

1226. Institution of the orders of St. Dominic and St. Francis.

1234. The Inquisition committed to the Dominican monks.

1248. The fifth crusade, under St. Louis.

1260. Flagellants preach baptism with blood.

1282. The Sicilian's vespers, when 8,000 Frenchmen were massacred in one night.

1291. Ptolemais taken by the Turks. End of the crusades.

1293. Jubilee first celebrated at Rome.

1299. Ottoman, or Othoman, first sultan, and founder of the Turkish empire.

In the *thirteenth century* the knights of the Teutonic order, under the command of Herman de Saliza, conquer and convert to Christianity the Prussians.

The power of creating bishops, abbots, &c. claimed by the Roman pontiff.

John, king of England, excommunicated by pope Innocent III., and through fear of that pontiff, is guilty of the most degrading compliances.

A. D.

Jubilees instituted by Boniface VIII.

The Jews driven out of France by Lewis IX., and their Talmud burnt.

The associations of Hans-Towns, Dominicans, Franciscans, Servites, Mendicants, and the hermits of St. Augustine, date the origin of their orders from this century.

The festivals of the nativity of the blessed Virgin, and of the holy sacrament, or body of Christ instituted.

1308. The seat of the popes transferred to Avignon for seventy years.

1310. Rhodes taken by the knights of St. John to Jerusalem.

1377. *Wickliffe's doctrines* propagated in England.

1378. The schisms of the double popes at Rome and Avignon begins and continues thirty-eight years.

1386. Christianity encouraged in Tartary and China; the Lithuanians and Jagello, their prince, converted to the Christian faith.

In the *fourteenth century* pope Clement V. orders the jubilee, which Boniface had appointed to be held every hundredth year, to be celebrated twice in that space of time.

The knight templars are seized and imprisoned; many of them put to death, and the order suppressed.

The Bible is translated into French by the order of Charles V.

The festival of the holy lance and nails that pierced Jesus Christ, instituted by Clement V., in this century. Such was this pontiff's arrogance, that once while he was dining he ordered Dandalus, the Venetian ambassador, to be chained under his table, like a dog.

1409. Council of Pisa, where pope Gregory is deposed.

1414. Council of Constance, in which two popes were deposed, and the popedom remained vacant near three years.

1415. John Huss condemned by the council of Constance for heresy, and burnt.

1416. Jerome of Prague condemned by the same council, and burnt.

1439. Reunion of the Greek and Latin churches.

1450. The first book printed with types of metal; which was the Vulgate Bible published at Mentz.

1453. Constantinople taken by the Turks.

1471. Thomas a Kempis died.

1492. America discovered by Columbus.

1498. Savanazola, burnt by pope Alexander VI. for preaching against the vices of the clergy.

In the *fifteenth century* the Moors of Spain are converted to the Christian faith by force.

The council of Constance remove the sacramental cup from

A. D.

the laity, and declare it lawful to violate the most solemn engagements, when made by heretics.

1517. The *Reformation* in Germany begun by Luther.
1518. Leo X. condemns Luther's doctrines.
1520. Massacre of Stockholm by Christiern II. and archbishop Trollo.
1521. Gustavus Eriscon introduces the reformation into Sweden by the ministry of Olaus Petri.
1524. Sweden and Denmark embrace the protestant faith.
1529. Diet of Spires against the Huguenots, then first termed protestants.
1530. The league of Smalcand between the protestants.
1531. Michael Servetus burnt for heresy at Geneva.
1534. The reformation takes place in England.
1535. The society of the jesuits instituted by Ignatius Loyola.
1538. The Bible in English appointed to be read in the churches in England.
1540. Dissolution of the monasteries in England by Henry VIII.
1545. The council of Trent begins, which continued eighteen years.
1548. The interim granted by Charles V. to the protestants.
1552. The treaty of Passau between Charles V. and the elector of Saxony, for the establishment of Lutheranism.
1555. A number of bishops in England burnt by queen Mary.
1560. The reformation completed in Scotland by John Knox, and the papal authority abolished.
1564. John Calvin, a celebrated theologian, died.
1572. The massacre of St. Bartholomew's, August 24th.
1576. The league formed in France against the protestants.
1587. The second settlement in Virginia. Manteo, an Indian, received Christian baptism. Virginia Dare born, the first child of Christian parents born in the United States.
1592. Presbyterian church government established in Scotland.
1598. Edict of Nantes, tolerating the protestants in France.
In the *sixteenth century* pope Julius bestows the cardinal's hat upon the keeper of his monkeys.
1608. Arminius propagates his opinions; the Socinians publish their catechism at Cracow.
1610. The protestants form a confederacy at Heilbron.
1618. The synod of Dort, in Holland.
16_9. Vanini burnt at Thoulouse for atheism.
1620. Settlement of Plymouth by the puritans.
1622. The congregation de propaganda, &c. founded at Rome by pope Gregory XV.
1626. League of the protestant princes against the emperor.
1638. The solemn league and covenant established in Scotland.
1639. First baptist church in America formed at Providence.
1640. New England psalm-book first published.
1641. The Irish rebellion and massacre of the protestants, Oct. 33

A. D.

1656. The friends or quakers first came to Massachusetts. Four executed in 1659.
1664. *Mr. Eliot's Indian Bible* printed at Cambridge, Mass. The *first Bible* printed in America.
1674. John Milton, a celebrated poet, died.
1685. Revocation of the edict of Nantes by Lewis XIV.
1690. Rev. J. Eliot, "apostle of the Indians," died.
Episcopacy abolished in Scotland by king William.
1708. Saybrook platform formed by a synod of ministers under the authority of the state of Connecticut.
1731. Rev. Solomon Stoddard, a theological writer, died.
1740. George Whitfield, a celebrated preacher, first arrives in America; he dies at Newburyport, Mass., Sept. 30, 1770, on his seventh visit to America.
1748. Dr. Watts, a celebrated poet and divine, died, aged 75.
1751. Dr. Doddridge, a celebrated divine, died.
1758. President Edwards, a celebrated divine, died.
1772. Swedenborg, the founder of the New Jerusalem church, died.
1773. The society of the jesuits suppressed by the pope's bull, August 25.
1774. The Shakers first arrived from England; they settled near Albany.
1782. *First English Bible* printed in America by Robert Aiken, of Philadelphia.
1788. Voltaire, a celebrated infidel philosopher, died
1790. Howard, the philanthropist, died.
1791. John Wesley, the founder of methodism, died, aged 87.
1793. Triumph of infidelity in France. The national convention decreed that "*death is an eternal sleep.*"
1796. The London missionary society sent out a number of missionaries to the Society islands.
1798. The papal government suppressed by the French.—The pope quits Rome Feb. 26th.
1804. British and foreign Bible society instituted.
1806. The slave-trade abolished by act of parliament, February.
1812. Pomare, king of Otaheite, baptized.
1813. Russian Bible society formed at St. Petersburg.
1815. Idolatry abolished in the Society islands.
1816. The American Bible society instituted at New York.
1818. Paris protestant Bible society formed.
1820. First mariner's church erected at New-York.
1821. Monrovia settled by the American colonization society.
1823. American missionaries arrived at the Sandwich islands.
1826. American temperance society formed at Boston, Mass.

A. D.

1829. Slavery abolished in Mexico, September 15th.
1833. W. Wilberforce, the philanthropist, died in London, July 28th, aged 74.
1834. W. Carey, an eminent Baptist missionary in Hindoostan, died June 9th, aged 73.
1834. Slaves in the British colonies emancipated, a temporary apprenticeship commences August 1st.
1834. Dr. Morrison, an eminent missionary and scholar, died at Canton, in China, August 1st, aged 52.
1835. Inquisition abolished in Spain.
1837. E. P. Lovejoy, the abolitionist, killed at Alton, Ill., Nov. 7th.
1839. Pope Gregory. XVI., issues a bull for abolishing the slave trade, Dec. 3d.
1840. Washington Temperance Society formed in Baltimore.
1842. Secession from the established church of Scotland by several hundred ministers.
1844. Joseph Smith, the Mormon, murdered by a mob.
1844. Secession from the Roman Catholic church in Germany by J. Ronge and I. Czerzki.
1847. Dr. Chalmers, a distinguished Scottish divine, died.
1848. Mormons emigrated to Utah.
1849. The Pope having fled from Rome, the "Roman Republic" is proclaimed.
1850. Dr. Wiseman created Cardinal of Westminster, England, by Pius IX.
1856. The Sultan grants Christians equal rights with his Turkish subjects.
1860. Massacre in Syria—5,000 Maronite Christians killed by the Druses and Moslems.

A SELECTION

OF

IMPORTANT AND INTERESTING

Religious Events;

FROM THE COMMENCEMENT OF

THE CHRISTIAN ERA,

WITH

BIOGRAPHICAL SKETCHES.

WOE! DENOUNCED AGAINST JERUSALEM

A countryman for several years went about the streets crying, "Woe, woe to Jerusalem!" and at the last time of uttering this mournful cry, being impelled forward by a powerful impulse, he leaped upon the wall; and as he added, "Woe, woe to myself!" a stone sent by a Roman engine struck him dead upon the spot!

A SELECTION

OF

IMPORTANT AND INTERESTING

RELIGIOUS EVENTS;

FROM THE COMMENCEMENT OF

THE CHRISTIAN ERA.

Destruction of Jerusalem.

The siege and destruction of the city and temple of Jerusalem, and the subversion of the whole political constitution of the Jews, is one of the most striking incidents of the divine vengeance on a wicked people, that we have recorded in history. Our Lord, who foresaw the desolation and calamities coming upon the city, wept over it, declaring his willingness to gather them under his protection: but they would not accept of his salvation; therefore destruction came upon them, and their "house was left unto them desolate."

About forty years after our Lord had foretold the destruction of Jerusalem, the Roman government sent an army under Cestius Gallius against the Jews, in order to quell their rebellious and factious spirit. Gallius came and invested Jerusalem with a powerful army. Our Lord declared to his disciples, that "*when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*" And then, in order that his followers might be preserved in safety, he adds, "*Then let them that are in Judea flee to the mountains; and let them that are in the midst of it depart out,*" &c. This counsel was remembered and

wisely followed by the Christians, and it is mentioned as a remarkable fact by *Eusebius* and other ancient historians, that not a single Christian perished in the destruction of Jerusalem, though many of them were there when Gallius invested the city; and had he persevered in the siege, he would have soon rendered himself master of it; but when he unexpectedly and unaccountably raised the siege, all who believed in Christ took that opportunity and fled to Pella, and other places beyond Jordan.

Vespasian was appointed to succeed Gallius in prosecuting the war against the Jews; he accordingly subdued the country, and prepared to besiege Jerusalem, but being appointed emperor, he returned to Rome, and gave the command of his forces to his son *Titus*. Titus, having made several assaults without success, resolved to surround the city (which was nearly four English miles in circumference) with a wall; which was, with incredible speed, completed in three days! The wall was strengthened with forts at proper distances, so that all hope of safety was cut off; none could make his escape from the city, and no provisions could be brought into it; thus fulfilling our Lord's words, "*thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*" Titus now prosecuted the siege with vigour. In addition to this, the Jews were divided into factions among themselves, murdered each other with a blind fury, and burnt their provisions. No history can furnish us with a parallel to the calamities and miseries of the Jews; rapine, murder, famine, and pestilence *within*, fire and sword, and all the horrors of war *without*. While the famine prevailed, the house of a Jewish lady named Miriam, was repeatedly plundered of provisions. Her sufferings became so extreme, that she entreated, and sometimes attempted to provoke those who plundered her, to put an end to her miserable life. At length, frantic with despair, she snatched her infant son from her breast, cut its throat, and boiled it; and having satisfied present hunger, concealed the remainder. The

smell of it soon brought the voracious soldiers to her house; they threatened her with the most excruciating tortures, if she did not discover her provisions to them. Being compelled in this manner, she set before them the mangled remains of her son. At this horrid spectacle, the soldiers, inhuman as they were, stood aghast, struck with horror, and at length rushed from the house. The report of this transaction having spread through the city, the horror and consternation of the Jews was universal: they now for the first time began to think themselves forsaken of God. Titus, on hearing this account, was filled with surprise and indignation. "Soon," said he, "shall the sun never more dart his beams on a city where mothers feed on their children; and where fathers, no less guilty, choose to drive them to such extremities, rather than lay down their arms."

Titus now pushed the siege with still greater vigour, and endeavoured to obtain possession of the temple, the preservation of which was strongly desired by him. A Roman soldier, urged on, as he said, *by a divine impulse*, seized a firebrand, and getting on his comrades' shoulders, threw it into a window of the temple, and immediately set this noble edifice, the pride and glory of the Jewish nation, in flames. Titus immediately gave orders to extinguish the fire; he threatened, he entreated his soldiers, and used every exertion to stop the progress of the fire, but all in vain. The exasperated soldiery, bent on destroying the city and all it contained, either did not hear or did not regard him.

"These were the days of vengeance, that all things which were written might be fulfilled." These were the days in which all the calamities predicted by Moses, Joel, Daniel, and other prophets, as well as those predicted by our Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation. It is remarkable that the temple was burnt by the Romans in the same month, and the same day of the month, on which it had been burned by the Babylonians.

Martyrdom of the Theban Legion.

During the reign of the emperor Maximian, A. D. 286, a legion of soldiers consisting of 6,666 men contained none but Christians. It was called the Theban legion, because it was raised in Thebias. Maximian, marching into Gaul, ordered a general sacrifice, at which the whole army were to assist, and take an oath at the same time, that they would assist him in the extirpation of Christianity in Gaul.

Terrified at these orders, each individual of the Theban legion absolutely refused either to sacrifice, or to take the oath prescribed. This so enraged Maximian, that he ordered the legion to be decimated; that is, every tenth man to be selected from the rest and put to the sword. This cruel order having been put into execution, those who remained alive were still inflexible, when a second decimation took place, and every tenth man of those living were again put to the sword. But this second severity made no more impression than the first had done; the soldiers preserved their fortitude and principles; but, by the advice of their officers, drew up a remonstrance to the emperor, in which they told him "that they were his subjects and his soldiers, but could not at the same time forget the Almighty; that they received their pay from him, and their existence from God.

"While your commands (say they) are not contradictory to those of our common Master, we shall always be ready to obey, as we have been hitherto; but when the orders of our prince and the Almighty differ, we must always obey the latter. Our arms are devoted to the emperor's use, and shall be directed against his enemies; but we cannot submit to stain our hands with the effusion of Christian blood; and how, indeed, could you, O emperor, be sure of our allegiance and fidelity, should we violate our obligations to our God, in whose service we were solemnly engaged before we entered into the army? You command us

to search out and destroy the Christians; it is not necessary to look any further for persons of that denomination; we ourselves are such, and we glory in the name. We saw our companions fall without the least opposition or murmuring, and thought them happy in dying for the sake of Christ. Nothing shall make us lift up our hands against our sovereign; we had rather die wrongfully, and by that means preserve our innocence, than live under a load of guilt; whatever you command we are ready to suffer; we confess ourselves to be Christians, and therefore cannot persecute Christians, nor sacrifice to idols."

Such a declaration, it might be presumed, would have affected the emperor, but it had a contrary effect; for, enraged at their perseverance and unanimity, he commanded that the whole legion should be put to death, which was accordingly executed by the other troops, who cut them to pieces with their swords.—*Milner's History of Christian Martyrdom.*

Willingness of the ancient Christians to suffer for Christ's sake.

The ancient Christians counted it an honour to suffer for their religion, and oftentimes gave up their lives with joy, for the sake of their Lord.

In the fourth century, the emperor Valens ordered the Christians in Edessa to be slain, on a certain day, while they were at their devotions, in their churches. The officers, however, being more compassionate than the emperor, privately gave notice to the Christians not to assemble on the day appointed, so that they might escape death. The Christians thanked the officers for their advice, but disregarded both that and the emperor's menaces, rather than neglect their duty. They accordingly repaired to the church, and the troops were put in motion to destroy them. As they marched along, a woman, with a child in her arms, broke through their ranks, when the officer ordered her to be brought before him, and asked her where she was

THE CHRISTIAN HEROINE.

In the Fourth Century, the Emperor Valens having ordered the Christians to be slain who were found assembled in Churches, a woman with her child broke through the ranks of the soldiery in order to enter the Church and to be reckoned among the martyrs.

going? She replied, to the church, whither others were making all the haste they could. "Have you not heard," says the officer, "of the emperor's order, to put to death all who are found there?"—"I have," says she, "and for that cause I make the more haste."—"And whither," said the officer, "do you lead that child?"—"I take him," replied she, "with me, that he also may be reckoned in the number of the martyrs." Upon this, the humane officer returned to the emperor, and told him that all the Christians were prepared to die in defence of their faith, represented to him the rashness of murdering so great a multitude, and entreated the emperor to drop the design, at least for the present; with which he at length complied.—*Milner's History of Christian Martyrdom.*

Letter of Pliny to Trajan, relative to the first Christians.

In the conduct and writings of ancient pagans, a great variety of important testimonies to the truth and spread of the Christian religion, and the purity of Christian principles, may be found. But perhaps in no instance is this testimony so clear, and yet so undesignedly given, as in the epistle of Caius Plinius, or "the younger Pliny" (so called), addressed to the Roman emperor Trajan.

Pliny was born A. D. 61, or 62, and about 107 was sent to the provinces of Pontus and Bithynia, by Trajan, to exercise the office of governor. The persecutions of Christians, under Trajan, had commenced about 100; and in these provinces, there were prodigious numbers of them, against whom Pliny, by the emperor's edict, was obliged to use all manner of severity. But being a person of good sense and moderation, he judged it prudent, before he proceeded to the extreme rigour of the law, to represent the case to Trajan, and receive further orders concerning it. He therefore wrote the following letter:—"Pliny, to the emperor Trajan, wisheth health and happiness:—It is

my constant custom, sir, to refer myself to you, in all matters concerning which I have any doubt. For who can better direct me when I hesitate, or instruct me where I am ignorant? I have never been present at any trials of Christians; so that I know not well what is the subject-matter of punishment, or of inquiry, or what strictness ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be made on account of age, or whether the young and tender, and the full-grown, and robust, ought to be treated all alike; whether repentance should entitle to pardon, or whether all who have once been Christians ought to be punished, though they are now no longer so; whether the name itself, although no crimes be detected, or crimes only belonging to the name, ought to be punished. Concerning all these things I am in doubt.

"In the mean time, I have taken this course with all who have been brought before me, and have been accused as Christians. I have put the question to them, whether they were Christians? Upon their confessing to me that they were, I repeated the question a second time, threatening to punish them with death. Such as still persisted, I ordered away to be punished; for it was no doubt with me that contumacy, and inflexible obstinacy, whatever might be their opinion, ought to be punished. There were others of the same infatuation, whom, because they are Romans, I have noted down to be sent to the city.

"In a short time, the crime spreading itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. An information was presented to me, without mentioning the author, containing the names of many persons, who, upon examination, denied that they were Christians, or had ever been so; who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which, for that purpose, I had caused to be brought and set before them, together with the statues of the deities. Moreover, they reviled

the name of Christ, none of which things, as is said, they who are really Christians can by any means be compelled to do. These, therefore, I thought proper to discharge.

" Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it; the rest said they had been Christians, but had left them—some three years ago, some longer, and one, or more, above twenty years. They all worshipped your image, and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault, or error, lay in this, that they were wont to meet together, on a stated day, before it was light, and sing among themselves alternately, a hymn to Christ as God; and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then to come together at a meal, which they ate in common without any disorder; but this they had forborne since the publication of my edict, by which, according to your commands, I prohibited assemblies.

" After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants, which were called ministers. But I have discovered nothing beside an evil and excessive superstition. Suspending, therefore, all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving consideration; especially upon account of the great number of persons who are in danger of suffering; for many, of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless, it seems to me, that it may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented; and the sacred solemni-

ties, after a long intermission, are revived. Victims likewise are every where bought up, whereas for some time, there were few purchasers. Whence it is easy to imagine what numbers of men might be reclaimed, if pardon were granted to those who shall repent."

To this epistle, the emperor sent the following reply:—"Trajan to Pliny, wisheth health and happiness:—You have taken the right method, my Pliny, in your proceedings with those who have been brought before you as Christians; for it is impossible to establish any one rule that shall hold universally. They are not to be sought for. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating to our gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case, of any crime whatever, may a bill of information be received, without being signed by him who presents it; for that would be a dangerous precedent, and unworthy of my government."*

By this epistle it will appear that Christianity had rapidly been spread almost over the then known world; that the Christians bore all their sufferings with noble fortitude, peculiar to none but Christians; that their purity and innocence is fully attested; and against whom, after the strictest examination, their enemies could find nothing of which they were guilty, save that they professed and maintained the character of Christians.

Introduction of Christianity into Britain.

The tradition which has been most generally received by our ancient historians, and by the nations at large, says Dr. A. Clarke, is that which attributes the introduction of the Christian religion into Britain, to

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* Pliny's Epist. Lib. X

Joseph of Arimathea. The substance of this history is as follows :—About sixty-three years after the incarnation of our Lord, and thirty after his ascension, Joseph of Arimathea, who had buried our Lord's body in his own tomb, was furnished by Philip the evangelist with eleven disciples, and sent into Britain to introduce the gospel of Christ in place of the barbarous rites of the Druids. With these rites, as well as with the character of the people, the Roman empire had become well acquainted, through the writings of Julius Cæsar.

These holy men, on their landing, applied to Arviragus, a British king, for permission to settle in a rude and uncultivated spot, called *Yuswytryn* by the British, *Avaloai* by the Romans, and *Glaestingbyrig* by the Saxons, and is still known by the name of *Glastonbury*. Their petition was granted, and twelve hides of land were assigned for their support; and the place to this day is denominated the *twelve hides of Glastonbury*. Here, according to this tradition, the standard of the cross was first erected; and a chapel made of wicker work was the first church, or oratory of God in Britain. The walls of this church, according to Malmsbury, were made of twigs twisted together. The length of it was sixty feet, and the breadth of it twenty-six feet. The roof, according to the custom of the Britons, was of straw, hay, or rushes. The extent of the yard was so large as to contain, according to Melkinus, who lived in the year A. D. 550, a thousand graves.

That this nation was converted to the faith of Christ by those who had been disciples of our Lord, was the early and constant belief of our forefathers. This runs through all our histories, and even through some of our regal acts. In the charter granted by Henry II., in the year of our Lord 1185, for the rebuilding of Glastonbury church, which had been burnt, it is styled "the mother and burying place of the saints, founded by the very disciples of our Lord," and adds, "it has the venerable authority of the ancients:" and else-

where the same charter continues, "which is incontrovertibly acknowledged to be the fountain and origin of the whole religion of England." This church was the head of all ecclesiastical authority in those nations, till the year 1154, when Pope Adrian IV. transferred that honour to St. Alban's.

It is stated by several authorities, that when the church built by Joseph of Arimathea was decayed by time, Deni, a Welsh or British bishop, erected a new one in the same place; that this also, in time, falling away in decay, twelve men came from north Britain, and put it in good repair. And, lastly, king Ina, donor of the Peterpence, pulled down the old one, and built a stately church, to the honour of Christ. St. Peter and St. Paul were filletted under the highest coping, with heroic verses in Latin, celebrating the memory of the founder, and the saints to whom it was dedicated. But afterwards, this church was, by the renowned Dunstan, converted to a monastery of Benedictine monks, himself being sometimes abbot there; and so it continued till the reign of Henry VIII., when it shared in the downfall of monastic establishments.

The story of Lucius, king of Britain, who, in A. D. 156, is said, by the venerable Bede, to have embraced the Christian faith, and who is called the first Christian king, is generally known. Historians say, that this king sent Elwan and Medwin to Eleutherus, the twelfth bishop of Rome, praying that he might be instructed in the Christian faith; which was accordingly done.

Lucius, when convinced of the truth himself, and being confirmed therein, by the preaching of some persons well versed in the doctrines of Christianity, took on him the profession of that religion, and used his influence for the promotion of it among the people, with whom his example must have had considerable weight. Idolatry hitherto prevailed among the Silurian Britons; but now the religion of Christ was publicly sanctioned, and the idolaters became ashamed of their practices. The ministers of the true religion

were poor and obscure men, and they had no regular places set apart for divine worship, and their adherents were in a forlorn and unprotected state. This generous prince raised the Christians from their low condition, erected suitable places for the celebration of religious services, and thus became a nursing-father to the church.

During the tenth general persecution, under the emperor Dioclesian, the Christians in Britain were for a short time great sufferers. It is said that at this time the Christian religion was nearly rooted out of the country, and they who suffered martyrdom were almost without number. Gildas says, "that their churches were thrown down, and all the books of the Holy Scriptures that could be found were burnt in the streets, and the chosen priests of the flock of our Lord, together with the innocent sheep, murdered; so that in some parts of the province, no footsteps of the Christian religion appeared. How many did then flee, how many were destroyed, how many different kinds of sufferings some did endure, how great was the ruin of apostates, how glorious the crown of martyrdom!" Bede adds, "It made Britain to be honoured with many holy martyrs, who firmly stood and died in the confession of their faith."

An Account of the Druids.

Druidism prevailed chiefly in Britain and in Gaul, though it may be found among other Celtic nations; and owing to a peculiarity of national character, which perhaps may be said to remain to the present day, the Britons were more famous for the observance of their religion than the Gauls. For this circumstance we have the authority of Cæsar, who says that "such of the Gauls as were desirous of being thoroughly instructed in the principles of their religion (which was the same with that of the Britons), usually took a journey into Britain for that purpose."

The religion obtained its name from the Druids, who were its principal priests, and held in very high estimation. Cæsar affirms, that the nobles and the Druids were the only two privileged orders among the Britons. So greatly were they honoured, that the people, supposing them peculiar favourites of the gods, were perfectly obedient to their commands; and even when two hostile armies met, and were on the point of engaging in battle, they sheathed their swords on the mediation of the Druids. The persons of these priests were esteemed sacred and inviolable; they were even exempted from all taxes and military services; and, in fact, they enjoyed so many immunities and distinctions, that princes were ambitious of being admitted among them. The dignity of Arch-druid, or the supreme head of the order, was attended with so many honours, and so much power and riches, that the election of a person to fill it sometimes even occasioned a civil war.

The generality of the Druids seem to have lived a kind of monastic life. The services of every temple required the attendance of a considerable number of them; and these lived in community in the neighbourhood of the temple. The Arch-druid had his residence in the isle of Anglesea, and he there maintained an ecclesiastical court in all the magnificence of the times. Vestiges of his palaces are still remaining. It is also very probable, that some of these ancient priests lived in seclusion as hermits; and the small circular houses in the western islands of Scotland, which are called by the people "Druids' houses," were most likely inhabited by such persons. All of them are supposed to have lived in celibacy; but this is not absolutely certain. They were at any rate attended and associated with a number of female devotees, called Druidesses, who assisted in the duties, and shared the honours and emoluments of the priesthood. The Roman soldiers were much terrified at seeing a number of these consecrated females, who ran up and down among the ranks of the British army, with flaming torches in their hands and

imprecated the wrath of heaven on the invaders of their country.

With respect to the doctrines of the Druids, they had two sets of opinions—the one for the initiated, and the other for the vulgar. The former was considered to contain only genuine truth, in its simple form; the other admitted a variety of fables, which were thought better adapted for popular comprehension. The Druids were exceedingly jealous of their secret doctrines, and took a variety of precautions to prevent them from transpiring. They never committed them to writing, and they taught their disciples in caves, or the deepest recesses of forests, that they might not be heard by the uninitiated. In consequence of this strict concealment, we have at the present time but a very imperfect knowledge of these doctrines.

It is tolerably certain that the unity of the Godhead, and that there is one God, the creator and governor of the universe, was one of the doctrines of the Druids. There is also abundant evidence that the Druids taught the immortality of the souls of men; and Mela tells us, that this was one of their secret doctrines, which they were permitted to publish for political rather than religious reasons.

But though such might be the secret doctrines of the Druids, their public ones were far less agreeable to truth and reason. They taught the people that there were a great number of gods; and they partly invented, and partly adopted, an infinity of fables respecting them. These fables were generally contained in sacred verses, and were delivered by the Druids from little eminences (many of which are still remaining) to the surrounding multitudes. With these narratives were, of course, mixed many moral precepts; and their orations are said to have made great impression on the people, inspiring them with veneration for their gods, "an ardent love to their country, an undaunted courage, and a sovereign contempt for death."

"Their Supreme Being was originally worshipped under the name of *Heses*: the worship of the sun was

joined with that of fire, which was held sacred as a symbol of the Divinity. Those celebrated circles of stones, which are still remaining at Stonehenge, and many other places, seem to have been temples of the sun, or of the moon, or probably of both. The Druids likewise adored a very considerable number of deified mortals, who substantially corresponded with the Greek and Roman gods; they also held certain plants sacred especially the misletoe.

Their mode of worship consisted in sacrifices, prayers, and offerings. Their sacrifices were principally such animals as they used for food; but on some occasions human victims were offered. These occasions, too, were more frequent than we may be willing to suppose; for it was a part of the Druid's creed, that "nothing but the life of man could atone for the life of man." In times of particular emergency or national calamity, or for persons of very high rank, not merely a single victim, but a great number, were sacrificed at once. It is well known that huge colossal figures, made of osier, were filled with men, and then set on fire and reduced to ashes. But the avarice of the priests encouraged the people to present offerings as well as sacrifices. These generally consisted of the most costly and excellent things that could be procured, and of course contributed much to the luxury and splendour both of the temples and of the priesthood.

Like other heathen nations, also, the Druids had their acts of divination, their auguries, and omens. With respect to their times of worship, it is probable that they had daily sacrifices, and other acts of religion; and from the authority of Lucan, they seem to have chosen the hour of noon for the worship of the sun and the celestial gods; and midnight for that of the moon and the infernal gods. They certainly knew the division of time into weeks, although it is doubtful whether one of the seven days was consecrated to religion. The sixth day of every lunar month, which by them was reckoned as the first day, was a religious festival. The first day of May was a great annual festival in honor of Belinus,

ROMANS DESTROYING THE DRUIDS.

The Roman Governor finding it difficult to keep the Britons in subjection, on account of the Druids, determined to destroy the latter. He pursued them into the Island of Anglesea, cut down their sacred groves, and burnt many of them in the fires which they themselves had kindled for the Roman prisoners.

or the sun. There are some vestiges of this festival still remaining in Ireland, and in the highlands of Scotland. Midsummer day, and the first of November, were likewise annual festivals. All their gods and goddesses seem to have had similar festivals. The chief festival was, when the ceremony of cutting the misletoe from the oak was performed; the day was about the beginning of March. On these festivals, after the appointed sacrifices and acts of devotion were finished, the rest of their time was spent in feasting, singing, dancing, and other diversions.

The places in which the Druids performed their worship were always in the open air; for it was considered unlawful to build temples to the gods, or to worship them within walls or under roofs. Sacred groves, if possible of oak trees, were especially chosen. In the centre of the grove was a circular area, enclosed with one or two rows of large stones, placed perpendicularly on the earth. This was the temple; and within it stood the altar upon which the sacrifices were offered. It does not appear, though the Druids admitted a great number of gods, that they had any images. All the Celtic nations worshipped their principal deity under the symbol of an oak; and this seems to be the nearest approach to the worship of images.

The period at which the religion of the Druids took its rise cannot be well ascertained; but it seems to have been at its zenith at the time of the invasion of the Romans; after this it declined. The Druids both possessed and exerted a political as well as a religious influence upon the minds of the people; and the Romans, finding it inimical and dangerous to their authority, soon manifested a great animosity against the persons and the religion of these priests. They used every means to deprive them of their power, and showed them no mercy when they were found engaged in a revolt. At last, they pursued them into their sacred island of Anglesea; and Suetonius Paulinus, who was governor of Britain, having defeated the Britons who attempted to defend it, made a cruel use of his victory

He cut down their sacred groves, demolished their temples and altars, and burnt many of the Druids in the fires they themselves kindled for sacrificing the Roman prisoners, had the Britons gained the victory. So great were the numbers who perished on this occasion, and in the unfortunate revolt of the Britons under Boadicea, which happened immediately after, that the Druids never after made any considerable figure. The Britons, however, clung long to their ancient superstitions; and so late as the eleventh century, Canute found it necessary to make the following law against them:—"We strictly charge and forbid all our subjects to worship the gods of the Gentiles; that is to say, the sun, moon, fires, rivers, fountains, hills or trees, or woods of any kinds."

Alban, the first British Martyr.

Alban, from whom St. Alban's, in Hertfordshire, received its name, was the first British martyr. He was originally a pagan, and being of a very humane disposition, he sheltered a Christian ecclesiastic, named Amphibalus, who was pursued on account of his religion. The pious example, and edifying discourses of the refugee, made a great impression on the mind of Alban; he longed to become a professor of a religion which charmed him; the fugitive minister, happy in the opportunity, took great pains to instruct him; and, before his discovery, perfected Alban's conversion.

Alban now took a firm resolution to preserve the sentiments of a Christian, or to die the death of a martyr. The enemies of Amphibalus, having intelligence of the place where he was secreted, came to the house of Alban, in order to apprehend him. The noble host, desirous of protecting his guest, changed clothes with him, in order to facilitate his escape; and, when the soldiers came, offered himself up as the person whom they were seeking. Being accordingly carried before the governor, the deceit was immediately discovered; and Amphibalus being absent, that officer determined

to wreak his vengeance upon Alban; with this view he commanded the prisoner to advance to the altar and sacrifice to the pagan deities. The brave Alban, however, refused to comply with the idolatrous injunction, and boldly professed himself to be a Christian. The governor, therefore, ordered him to be scourged, which punishment he bore with great fortitude, seeming to acquire new resolution from his sufferings; he was then beheaded.

The venerable Bede states, that upon this occasion the executioner suddenly became a convert to Christianity, and entreated permission either to die for Alban or with him. Obtaining the latter request, they were beheaded by a soldier, who voluntarily undertook the task. This happened on the 22d of June, A. D. 287, at Verulam, now St. Alban's, in Hertfordshire, where a magnificent church was erected to his memory, about the time of Constantine the Great. This edifice was destroyed in the Saxon wars, but was rebuilt by Offa, king of Mercia, and a monastery erected adjoining to it, some remains of which are still visible.

Martyrdom of Maximilian, in the fourth Century.

About the fourth century, many Christians, upon mature consideration, thought it unlawful to bear arms under a heathen emperor. Their reasons were:

1st. They thereby were frequently under the necessity of profaning the Christian Sabbath. 2d. That they were obliged, with the rest of the army, frequently to be present at idolatrous sacrifices, before the temples of idols. 3d. That they were compelled to follow the imperial standards, which were dedicated to heathen deities, and bore their representations. Such reasons induced many to refuse to enter into the imperial army, when called upon so to do; for the Roman constitution obliged all young men, of a certain stature, to make several campaigns.

Maximilian, the son of Fabius Victor, being pointed out as a proper person to bear arms, was ordered by Dion, the proconsul, to be measured, that he might be enlisted in the service. Maximilian, however, boldly declared himself a Christian, and refused to do military duty. Being found of the proper height, Dion gave directions that he should be marked as a soldier, according to the usual custom. He, however, strenuously opposed this order, and told Dion that he could not possibly engage in the service. The proconsul instantly replied, that he should serve either as a soldier, or die for disobedience. "Do as you please with me," replied Maximilian; "behead me if you think proper; I am already a soldier of Christ, and cannot serve any other power."

Dion wishing, however, to save the young man, commanded his father to use his authority over him, in order to persuade him to comply; but Victor coolly replied, "My son knoweth best what he has to do." Dion again demanded of Maximilian, with some acrimony, if he was yet disposed to receive the mark? To which the young man replied, he had already received the mark of Christ. "Have you!" exclaimed the proconsul in a rage, "then I shall quickly send you to Christ."—"As soon as you please," answered Maximilian; "that is all I wish or desire." The proconsul then pronounced this sentence upon him:—"That for disobedience in refusing to bear arms, and for professing the Christian faith, he should lose his head." This sentence he heard with great intrepidity, and exclaimed, with apparent rapture, "God be praised."

At the place of execution, he exhorted those who were Christians to remain so, and such as were not, to embrace a faith which led to eternal salvation. Then, addressing his father with a cheerful countenance, he desired that the military habit intended for him might be given to the executioner; and after taking leave of him, said, he hoped they should meet again in the other world, and be happy to all eternity. He then received the fatal stroke, which separated his head from his

body. The father beheld the execution with amazing fortitude, and saw the head of his son severed from his body, without any emotions but such as seemed to proceed from a conscious pleasure, in being the parent of one whose piety and courage rendered him so great an example for Christians to imitate.

Noble Fortitude and Martyrdom of three Christian Friends.

While Maximus, governor of Cilicia, was at Tarsus, three Christians were brought before him by Demetrius, a military officer. Tarachus, the eldest, and first in rank, was addressed by Maximus, who asked him what he was. The prisoner replied, "a Christian." This reply offending the governor, he again made the same demand, and was answered in a similar manner. Hereupon the governor told him, that he ought to sacrifice to the gods, as that was the only way to promotion, riches, and honours; and that the emperors themselves did what he recommended to him to perform. But Tarachus replied, that avarice was a sin, and gold itself an idol as abominable as any other; for it promoted frauds, treacheries, robberies, and murders; it induced men to deceive each other, by which in time they deceived themselves; and it bribed the weak to their own eternal destruction. As for promotion, he desired it not, as he could not in conscience accept of any place which would subject him to pay adoration to idols; and with regard to honours, he desired none greater than the honourable title of Christian. As to the emperors themselves being pagans, he added, with the same undaunted and determined spirit, that they were superstitiously deceived in adoring senseless idols, and evidently misled by the machinations of the devil himself. For the boldness of this speech, his jaws were ordered to be broken. He was then stripped, scourged, loaded with chains, and thrown into a dismal dungeon, to remain there till after the trials of the other two prisoners. Probus was then brought before Maximus,

who as usual asked him his name. Undauntedly he replied, the most valuable name he could boast of was that of a Christian. To this Maximus replied in the following words:—"Your name of a Christian will be of little service to you; be therefore guided by me; sacrifice to the gods, engage my friendship, and the friendship of the emperor." Probus nobly answered, "that as he had relinquished a considerable fortune to become a soldier of Christ, it might appear evident that he neither cared for his friendship, nor the favour of the emperor." Probus was then scourged; and Demetrius, the officer, reminding him how his blood flowed, advised him to comply; but his only answer was, that those severities were agreeable to him. "What!" cried Maximus, "does he still persist in his madness?" To which Probus rejoined, "That character is badly bestowed on one who refuses to worship idols, or what is worse, devils." After being scourged on the back, he was scourged on the belly, which he suffered with as much intrepidity as before; still repeating, "the more my body suffers and loses blood, the more my soul will grow vigorous, and be a gainer." He was then committed to jail, loaded with irons, and his hands and feet stretched upon the stocks. Andronicus was next brought up, when, being asked the usual question, he said, "I am a Christian, a native of Ephesus, and descended from one of the first families in that city." He was ordered to undergo punishments similar to those of Tarachus and Probus, and then to be remanded to prison.

Having been confined some days, the three prisoners were again brought before Maximus, who began first to reason with Tarachus, saying that as old age was honoured from the supposition of its being accompanied by wisdom, he was in hopes what had already passed must, upon deliberation, have caused a change in his sentiments. Finding himself, however, mistaken, he ordered him to be tortured by various means; particularly, fire was placed in the hollow of his hands; he was hung up by his feet, and smoked with wet

straw; and a mixture of salt and vinegar was poured into his nostrils; and he was then again remanded to his dungeon. Probus being again called, and asked if he would sacrifice, replied, "I come better prepared than before; for what I have already suffered has only confirmed and strengthened me in my resolution. Employ your whole power upon me, and you will find, that neither you, nor your masters, the emperors, nor the gods whom you serve, nor the devil who is your father, shall oblige me to adore the gods whom I know not." The governor, however, attempting to reason with him, paid the most extravagant praises to the pagan deities, and pressed him to sacrifice to Jupiter; but Probus turned his casuistry into ridicule, and said, "Shall I pay divine honours to Jupiter; to one who married his own sister; to an infamous debauchee; as he is acknowledged to have been by your own priests and poets?" Provoked at this speech, the governor ordered him to be struck upon the mouth, for uttering what he called blasphemy; his body was then seared with hot irons, he was put to the rack, and afterwards scourged; his head was then shaved, and red-hot coals placed upon the crown; and after all these tortures he was again sent to prison. When Andronicus was again brought before Maximus, the latter attempted to deceive him, by pretending that Tarachus and Probus had repented of their obstinacy, and owned the gods of the empire. To this the prisoner answered, "Lay not, O governor, such a weakness to the charge of those who have appeared here before me in this cause, nor imagine it to be in your power to shake my fixed resolution with artful speeches. I cannot believe that they have disobeyed the laws of their fathers, renounced their hopes in our God, and consented to your extravagant orders; nor will I ever fall short of them in faith and dependence upon our common Saviour; thus armed, I neither know your gods nor fear your authority; fulfil your threats, execute your most sanguinary inventions, and employ every cruel art in your power on me; I am prepared to bear it for the sake of

Christ." For this answer he was cruelly scourged, and his wounds were afterwards rubbed with salt; but being well again in a short time, the governor reproached the jailer for having suffered some physician to attend him. The jailer declared that no person whatever had been near him or any of the other prisoners and that he would willingly forfeit his head if any al legation of the kind could be proved against him. Andronicus corroborated the testimony of the jailer, and added, that God, whom he served, was the most powerful of physicians. These three Christians were finally brought to a third examination, when they retained their constancy, were again tortured, and at length ordered for execution. Being brought to the amphitheatre, several beasts were let loose upon them; but none of the animals, though hungry, would touch them. Maximus became so surprised and incensed at this circumstance that he severely reprehended the keeper, and ordered him to produce a beast that would execute the business for which he was wanted. The keeper then brought out a large bear that had that day destroyed three men; but this creature and a fierce lioness also refused to touch the Christians. Finding the design of destroying them by means of wild beasts ineffectual, Maximus ordered them to be slain by means of the sword, which was accordingly executed on the 11th of October, A. D. 303. They all declared, previous to their martyrdom, that as death was the common lot of all men, they wished to meet it for the sake of Christ; and to resign that life to faith which must otherwise be the prey of disease.

Vision of Constantine.

The reign of Constantine the Great, the first Christian emperor, is an important era in the history of the Christian church.

The miraculous circumstances attending his conversion, though doubted by some, are fully credited by others. According to Eusebius (who received the ac-

count from the emperor's own mouth, and who also confirmed it by his solemn oath) these extraordinary circumstances are as follows:

"As the emperor was marching at the head of his army, from France into Italy, against Maxentius, on an expedition which he was fully aware involved in it his future destiny; oppressed with extreme anxiety, and reflecting that he needed a force superior to arms, for subduing the sorceries and magic of his adversary, he anxiously looked out for the aid of some deity, as that alone could secure him success. About 3 o'clock in the afternoon, when the sun began to decline, whilst praying for supernatural aid, a luminous cross* was seen by the emperor and his army, in the air, above the sun, inscribed with the words, "BY THIS CONQUER;" at the sight of which amazement overpowered both himself and the soldiery on the expedition with him. He continued to ponder on the event till night, when, in a dream, the Author of Christianity appeared to him to confirm the vision, directing him, at the same time, to make the symbol of the cross his military ensign."†

Constantine, having vanquished his adversary, now built places for Christian worship, and showed great beneficence to the poor. He removed the seat of the empire from Rome to Byzantium, which he afterwards honoured by the name of Constantinople, and prohibited, by a severe edict, the performance of pagan rites and ceremonies.

He died on the 22d of May, in the year 337, at the age of sixty-four, after a reign of thirty-three years, having fully established the Christian religion in the Roman empire.

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* Historians are much divided in their judgment respecting this miraculous appearance. It is in vain for us to attempt to ascertain a doubtful matter, at a period so remote from the event; it is certain, however, that such a device was upon the standards and shields of Constantine's army, and also upon several coins in existence at this day.

† Milner's Church History.

CONVERSION OF JUSTIN MARTYR.

THIS great man was born at Neapolis, in Samaria, anciently called Sichem. His father was a Gentile (probably one of the Greeks belonging to the colony transplanted thither), who gave his son a philosophical education. In his youth he travelled for the improvement of his understanding; and Alexandria afforded him all the entertainment which an inquisitive mind could derive from the fashionable studies. The Stoics appeared to him, at first, the masters of happiness. He gave himself up to one of this sect, till he found he

could learn nothing from him of the nature of God. It is remarkable (as he tells us himself), that his tutor told him that this was a knowledge by no means necessary; which much illustrates the views of Dr. *Warburton* concerning these ancient philosophers—that they were atheists in reality. He next betook himself to a Peripatetic, whose anxious desire of settling the price of instruction convinced Justin that truth did not dwell with him. A Pythagorean next engaged his attention, who, requiring of him the previous knowledge of music, astronomy, and geometry, dismissed him for the present, when he understood he was unfurnished with those studies. In much solicitude, he applied himself to a Platonic philosopher, with a more plausible appearance of success than from any of the foregoing. He now gave himself to retirement. As he was walking near the sea, he was met by an aged person, of a venerable appearance, whom he beheld with much attention. "Do you know me?" says he: when he answered in the negative, he asked why he surveyed him with so much attention? "I wondered," says he, "to find any person here." The stranger observed, that he was waiting for some domestics. "But what brought you here?" says he. Justin professed his love of private meditation; the other hinted at the absurdity of mere speculation abstracted from practice; which gave occasion to Justin to express his ardent desire of knowing God, and to expatiate on the praise of philosophy. The stranger, by degrees, endeavoured to cure him of his ignorant admiration of Plato and Pythagoras, and to point out to him the writings of the Hebrew prophets, as being much more ancient than any of those called philosophers; and led him to some view of Christianity in its nature and its evidences, adding, "Above all things, pray that the gates of light may be opened unto thee; for they are not discernible, nor to be understood by all, except God and his Christ give to a man to understand." The man having spoken these things, and much more, "left me (says Justin), directing me to pursue these things, and I saw him no

more. Immediately a fire was kindled in my soul, and I had a strong affection for the prophets, and those men who are the friends of Christ; and weighing within myself his words, I found this to be the only sure philosophy." We have no more particulars of the exercises of his soul in religion. His conversion took place from hence, sometime in the reign of Adrian. But he has shown us enough to make it evident, that conversion was then looked on as an inward spiritual work upon the soul, and that he had the substance of the same work of grace which the Spirit operates at this day on real Christians.—*Milner's Church History.*

Religion of the Goths, or Scandinavians.

Goths is the name generally given to those nations in the northern part of Europe who directed their arms against the Roman empire, and finally, under Alaric, one of their most celebrated kings, plundered Rome, A. D. 401, and introduced disorders, anarchy, and revolutions, in the west of Europe. The Goths came from Scandinavia, a name generally given by the ancients to the tract of territory which contains the modern kingdoms of Norway, Sweden, Denmark, &c.

The theology of the Scandinavians or Goths was most intimately connected with their manners. They held three great principles, or fundamental doctrines of religion:—"To serve the Supreme Being with prayer and sacrifice; to do no wrong or unjust action; and to be intrepid in fight." These principles are the key to the *Edda*, or sacred book of the Scandinavians, which, though it contains the substance of a very ancient religion, is not itself a work of high antiquity, being compiled in the thirteenth century by Snorro Sturlson, supreme judge of Iceland. *Odin*, characterized as the terrible and severe God, the Father of carnage, the avenger, was the principal deity of the Scandinavians; from whose union with Frea, the heavenly

mother, sprung various subordinate divinities; as *Thor*, who perpetually wars against Loke and his evil giants, who envy the power of Odin, and seek to destroy his works. Among the inferior deities were the virgins of the Valhalli, whose office was to administer to the heroes in paradise. The timid wretch who allowed himself to perish by disease or age was unworthy the joys of paradise. These joys were fighting, ceaseless slaughter, and drinking beer out of the skulls of their enemies, with a renovation of life to furnish a perpetuity of the same pleasures. The favourites of Odin were all who die in battle, or, what was equally meritorious, by their own hand.

As the Scandinavians believed this world to be the work of some superior intelligences, so they held all nature to be constantly under the regulation of an Almighty will and power, and subject to a fixed and unalterable destiny. These notions had a wonderful effect on the national manners, and on the conduct of individuals. The Scandinavian placed his sole delight in war; he entertained an absolute contempt of danger and of death, and his glory was estimated by the number he had slain in battle.* The death-song of *Regner Lodbrok*, king of Denmark, who fell into the hands of his enemies, was thrown into prison, and by them condemned to be destroyed by serpents, is a faithful picture of the Scandinavian character. The following is an exact translation of a part of his song:—

"We have fought with our swords. I was young, when, towards the east, in the bay of Oreon, we made torrents of blood flow, to gorge the ravenous beast of prey, and the yellow footed bird. There resounded the bared steel upon the lofty helmets of men. The whole ocean was one wound. The crow waded in the blood of the slain. When we had numbered twenty years, we lifted our spears on high, and every where spread our renown. Eight barons we overcame in the east, before the port of Diminum; and plentifully we feasted the eagle in that slaughter. The warm stream of wounds ran into the ocean. The army fell before us. When we steered our ships into the mouth of the Vistula, we

* Tytler's History.

sent the Helsingians to the hall of *Odin*. Then did the sword bite. The waters were all one wound. The earth was dyed red with the warm stream. The swords rung upon the coats of mail, and clove the bucklers in twain. None fled on that day, till among his ships Herandus fell. Than him no braver baron cleaves the sea with ships; a cheerful heart did he ever bring to the combat. Then the host threw away their shields, when the uplifted spear flew at the breasts of heroes. The sword bit the Scarfian rocks; bloody was the shield in battle, until Rafuo the king was slain. From the heads of warriors the warm sweat streamed down their armour. The crows around the Indirian islands had an ample prey. It were difficult to single out one among so many deaths. At the rising of the sun I beheld the spears piercing the bodies of foes, and the bows throwing forth their steel-pointed arrows. Loud roared the swords in the plains of Lano. The virgin long bewailed the slaughter of that morning."

He thus laments the death of one of his sons in battle:—

"When Rogvaldus was slain, for him mourned all the hawks of heaven," as lamenting a benefactor who had so liberally supplied them with prey; "for boldly," as he adds, "in the strife of swords, did the breaker of helmets throw the spear of blood."

The poem concludes with sentiments of the highest bravery and contempt of death.

"What is more certain to the brave man than death, though amidst the storm of words, he stands always ready to oppose it? He, only, regretteth life, who hath never known distress. The timorous man allures the devouring eagle to the field of battle. The coward, whenever he comes, is useless to himself. This I esteem honourable, that the youth should advance to the combat fairly matched one against another; nor man retreat from man. Long was this the warrior's highest glory. He who aspires to the love of virgins ought always to be foremost in the war of arms. It appears to me of truth, that we are led by the Fates. Seldom can any overcome the appointment of destiny. Little did I foresee that Ella* was to have my life in his hands, in that day when, fainting, I concealed my blood, and pushed forth my ships into the waves, after we had spread a repast for the beasts of prey throughout the Scottish bays. But this makes me always rejoice, that in the halls of our father Balder (or Odin) I know there are seats prepared, where in a short time, we shall be drinking ale out of the hollow skulls of our enemies. In the house of the

* This was the name of his enemy who had condemned him to death.

mighty Odin, no brave man laments death. I come not with the voice of despair to Odin's hall. How eagerly would all the sons of Aslauga now rush to war, did they know the distress of their father, whom a multitude of venomous serpents tear? I have given to my children a mother who hath filled their hearts with valour. I am fast approaching to my end. A cruel death awaits me from the viper's bite. A snake dwells in the midst of my heart. I hope that the sword of some of my sons shall yet be stained with the blood of Ella. The valiant youths will wax red with anger, and will not sit in peace. Fifty and one times have I reared the standard in battle. In my youth, I learned to dye the sword in blood; my hope was then, that no king among men would be more renowned than me. The goddesses of death will now soon call me; I must not mourn my death. Now I end my song. The goddesses invite me away; they whom Odin has sent to me from his hall. I will sit upon a lofty seat, and drink ale joyfully with the goddesses of death. The hours of my life are run out. I will smile when I die."

Taking of Rome by Alaric, King of the Goths.

In the year 401, the imperial city of Rome was besieged and taken by Alaric, king of the Goths, who delivered it over to the licentious fury of his army. A scene of horror ensued, scarcely paralleled in the history of war. The plunder of the city was accomplished in six days; the streets were deluged with the blood of murdered citizens, and some of the noblest edifices were razed to their foundation.

The city of Rome was at this time an object of admiration. Its inhabitants were estimated at twelve hundred thousand. Its houses were but little short of fifty thousand; seventeen hundred and eighty of which were similar in grandeur and extent to the palaces of princes. Every thing bespoke wealth and luxury. The market, the race-courses, the temples, the fountains, the porticos, the shady groves, unitedly combined to add surpassing splendour to the spot.

Two years before the surrender of the city, Alaric had laid siege to it, and had received from the proud and insolent Romans, as a price of his retreat from the walls, five thousand pounds of gold, thirty thousand

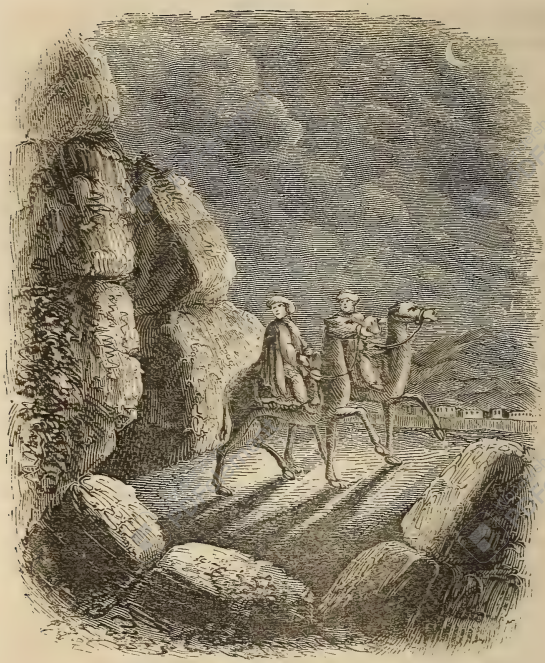
pounds of silver, and an incredible quantity of other valuable articles.

In the following year, he again appeared before the city; and now took possession of the port of Ostia, one of the boldest and most stupendous works of Roman magnificence. He had demanded the surrender of the city, and was only prevented from razing it to its foundation by the consent of the senate to remove the unworthy Honorius from the throne of the Cæsars, and to place Attalus, the tool of the Gothic conqueror, in his place.

But the doom of the city was not far distant. In 410, Alaric again appeared under the walls of the capital. Through the treachery of the Roman guard, one of the gates was silently opened, and the inhabitants were awakened, at midnight, by the tremendous sound of the Gothic trumpet. Alaric and his bands entered in triumph, and spread desolation through the streets. Thus this proud city, which had subdued a great part of the world; which, during a period of 619 years, had never been violated by the presence of a foreign enemy; was itself called to surrender to the arms of a rude and revengeful Goth, who was well entitled the *Destroyer of Nations*, and the *Scourge of God!*

From this period, the barbarians continued their ravages until 476, which is commonly assigned as making the total extinction of the western part of the Roman empire.

Although the barbarians were idolaters, yet upon the conquest of the Roman empire, they generally, though at different periods, conformed themselves to the religious institutions of the nations among whom they settled. They unanimously agreed to support the hierarchy of the church of Rome, and to defend and maintain it as the established religion of their respective states. They generally adopted the Arian system, and hence the advocates of the Nicene creed met with bitter persecution.—*Goodrich's Ecclesiastical History.*



MAHOMET, THE ARABIAN IMPOSTOR.

MAHOMET was born at Mecca, a city in Arabia, near the Red Sea, A. D. 569. Possessing but a scanty education, but of great natural talents, he sought to raise himself to celebrity by feigning a divine mission, to propagate a new religion for the salvation of mankind. Early in life he was instructed in the business of a merchant, and employed by a rich widow of the name of Hadijah, as a factor. Into her favour he so effectually insinuated himself, as to obtain her in marriage. By this event, he became possessed of considerable wealth and power, and continued in the mercantile occupation for several years. About the thirty-eighth year of his

age he retired to the desert, and pretended to hold conferences with the angel Gabriel, who delivered to him, from time to time, portions of the *Koran* (the sacred book of the Mahometans), containing revelations from God, with the doctrines which he required his prophet (Mahomet) to communicate to the world.

His first converts were his wife, his servant, his pupil, and his friend. In process of time some of the citizens of Mecca were introduced to the private lessons of the prophet; they yielded to the voice of enthusiasm, and repeated the fundamental creed, "*There is but one God, and Mahomet is his prophet.*"

Being opposed in propagating his doctrines, he was obliged to flee. His flight, called the *Hegira* (A. D. 622), is the era of his glory. He betook himself to Medina, was joined by the brave Omar, and thence commenced propagating his religion by the sword. He divided his spoil among his followers, and from all sides the roving Arabs were allured to the standard of *religion* and *plunder;* the prophet sanctioned the license of embracing the female captives as their wives or concubines, and the enjoyment of wealth and beauty was the type of Paradise. "The sword," says Mahomet, "is the key of heaven and hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer; whoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim."

In a few years, Mahomet subdued all Arabia and a part of Syria. In the midst of his victories, he died at the age of 63, A. D. 632, being poisoned, as it was supposed, by a Jewish female. He was buried on the spot where he expired, but his remains were afterwards removed to Medina, whither innumerable pilgrims to Mecca often turn aside to bow in devotion before the humble tomb of their prophet. His successors extended their conquests and religion till their empire was

widely extended in many countries of the east; and in the eighth century threatened the conquest of Europe, and the extermination of Christianity.

An Account of the Koran.

The *Koran* or *Alcoran*, the sacred book of the Mahometans, contains the revelations and doctrines of their pretended prophet.

The great doctrine of the Koran is the unity of God; to restore which, Mahomet pretended was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was, nor ever can be, more than one true orthodox religion; that, though the particular laws or ceremonies are only temporary, and subject to alteration according to the divine direction, yet the substance of it, being eternal truth, is not liable to change, but continues immutably the same; and that, whenever this religion became neglected or corrupted in essential, God had the goodness to reinform and readmonish mankind thereof, by several prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mahomet, who is their seal, and no other to be expected after him. The more effectually to engage people to hearken to him, a great part of the Koran is employed in relating examples of dreadful punishments, formerly inflicted by God on those who rejected and abused his messengers; several of which stories, or some circumstances of them, are taken from the Old and New Testaments, but many more from the apocryphal books and traditions of the Jews and Christians of those ages, set up in their Koran as truths, in opposition to the Scriptures, which the Jews and Christians are charged with having altered; and, indeed, few or none of the relations of circumstances in the Koran were invented by Mahomet, as is generally supposed; it being easy to trace the greatest part of them much higher, as the rest might be, were more of these books extant, and were it worth while to make the inquiry. The rest of the

Alcoran is taken up in prescribing necessary laws and directions, frequent admonitions to moral and divine virtues, the worship and reverence of the Supreme Being, and resignation to his will. There are also a great number of occasional passages in the Alcoran, relating only to particular emergencies. For, by his piecemeal method of receiving and delivering his revelations, Mahomet had this advantage—that, whenever he happened to be perplexed with any thing, he had a certain resource in some new morsel of revelation. It was an admirable contrivance to bring down the whole Alcoran only to the lowest heaven, not to earth; since, had the whole been published at once, innumerable objections would have been made, which it would have been impossible for him to have solved; but as he received it by parcels, as God saw fit they should be published for the conversion and instruction of the people, he had a sure way to answer all emergencies, and extricate himself with honour from any difficulty which might occur.

It is the common opinion, that Mahomet, assisted by one Sergius, a monk, composed this book; but the Mussulmans believe, as an article of their faith, that the prophet, who, they say, was an illiterate man, had no concern in inditing it; but that it was given him by God, who to that end made use of the ministry of the angel Gabriel; that, however, it was communicated to him by little and little, a verse at a time, and in different places, during the course of twenty-three years. "And hence," say they, "proceed that disorder and confusion visible in the work;" which, in truth, are so great, that all their doctors have never been able to adjust them; for Mahomet, or rather his copyist, having put all the loose verses promiscuously in a book together, it was impossible ever to retrieve the order wherein they were delivered. These twenty-three years which the angel employed in conveying the Alcoran to Mahomet, are of wonderful service to his followers; inasmuch as they furnish them with an answer to such as charge them with those glaring contradictions of

which the book is full, and which they piously father upon God himself; alleging that, in the course of so long a time, he repealed and altered several doctrines and precepts which the prophet had before received of him.

The Alcoran, while Mahomet lived, was kept only in loose sheets. His successor, Abubeker, first collected them into a volume, and committed the keeping of it to Haphsa, the widow of Mahomet, in order to be consulted as an original; and there being a good deal of diversity between the several copies already dispersed throughout the provinces, Ottoman, successor of Abubeker, procured a great number of copies to be taken from that of Haphsa, at the same time suppressing all the others not conformable to the original.

The Mahometans have a positive theology built on the Alcoran and tradition, as well as a scholastical one built on reason. They have likewise their casuists, and a kind of canon law, wherein they distinguish between what is of divine and what of positive right. They have their beneficiaries, too; chaplains, almoners, and canons, who read a chapter every day, out of the Alcoran, in their mosques, and have prebends annexed to their office. The *hatif* of the mosque is what we call the parson of the parish; and the *scheiks* are the preachers, who take their texts out of the Alcoran.

It is of general belief among the Mahometans, that the Koran is of divine origin; nay, that it is eternal and uncreated; remaining, as some express it, in the very essence of God; and the first transcript has been from everlasting, near God's throne, written on a table of vast bigness, called the *preserved table*, in which are also recorded the divine decrees, past and future; that a copy from this table, in one volume upon paper, was, by the ministry of the angel Gabriel, sent down to the lowest heaven, in the month of Ramadan, on the night of *power*, from whence Gabriel revealed it to Mahomet in parcels, some at Mecca, and some at Medina, at different times, during the space of twenty-three years, as the exigency of affairs required; giving him, however

the consolation to show him the whole (which they tell us was bound in silk, and adorned with gold and precious stones of paradise) once a year; but in the last year of his life he had the favour to see it twice. They say, that only ten chapters were delivered entire, the rest being revealed piecemeal, and written down from time to time by the prophet's amanuensis, in such a part of such and such a chapter, till they were completed, according to the directions of the angel. The first parcel that was revealed is generally agreed to have been the first five verses of the ninety-sixth chapter. In fine, the book of the Alcoran is held in the highest esteem and reverence among the Mussulmans. They dare not so much as touch the Alcoran without being first washed, or legally purified; to insure which, an inscription is put on the cover or label—*Let none touch but they who are clean.* It is read with great care and respect, being never held below the girdle. They swear by it; take omens from it on all weighty occasions; carry it with them to war; write sentences of it on their banners; adorn it with precious stones; and will not knowingly suffer it to be in the possession of any of a different religion.

The following is the Mahometans' belief respecting the destination of the righteous and wicked after death. They hold that both these characters must first pass the bridge called in Arabic *Al Sirat*, which, they say, is laid over the midst of hell, and described to be finer than a hair, and sharper than the edge of a sword; so that it seems very difficult to conceive how any one shall be able to stand upon it. For this reason, most of the sect of the Motazalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously affirmed by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of the passage, has likewise declared, that this bridge is beset on each side with briers and hooked thorns, which will, however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mahomet and his

Moslems leading the way; whereas the wicked, in consequence of the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to paradise, will soon miss their footing, and fall down headlong into hell.—*Buck's Dict.*

Massacre by the Saracens.

"In the reign of Theophilus the Saracens ravaged many parts of the eastern empire, gained considerable advantages over the Christians, and at length laid siege to the city of Armorian. The garrison bravely defended the place for a considerable time, and would have obliged their enemies to raise the siege, but the place was betrayed by a renegado. Many were put to the sword; and two general officers with some persons of distinction were carried prisoners to Bagdat, where they were loaded with chains and thrown into a dungeon. They continued in prison for some time without seeing any persons but their jailers, having scarcely food enough for their subsistence. At length they were informed that nothing could preserve their lives but renouncing their religion and embracing Mahometanism. To induce them to comply, the caliph pretended zeal for their welfare, and declared he looked upon converts in a more glorious light than conquests. Agreeably to these maxims, he sent some of the most artful of the Mahometans, with money and clothes, and the promise of other advantages that they might secure to themselves by an abjuration of Christianity; which, according to the casuistry of the infidels, might be made without quitting their faith; but the martyrs rejected the proposal with contempt. After this they were attacked with that fallacious and delusive argument which the Mahometans still use in favour of themselves, and were desired to judge of the merits of the cause by the success of those engaged in it, and choose that religion which

they saw flourished most, and was best rewarded with the good things of this life, which they called the blessings of heaven. Yet the noble prisoners were proof against all these temptations, and argued strenuously against the authority of the false prophets. This incensed the Mahometans, and drew greater hardships upon the Christians during their confinement, which lasted seven years. Boidizius, the renegado who had betrayed Armorian, then brought them the welcome news that their sufferings would conclude in martyrdom next day. When taken from their dungeon they were again solicited to embrace the tenets of Mahomet; but neither threats nor promises could induce them to espouse the doctrines of an impostor. Perceiving that their faith could not by any means be shaken, the caliph ordered them to be executed. Theodore, one of the number, had formerly received priest's orders, and officiated as a clergyman; but afterwards quitting the church, he had followed a military life, and raised himself by the sword to some considerable posts, which he enjoyed at the time he was taken prisoner. The officer who attended the execution being apprized of these circumstances, said to Theodore, "You might, indeed, pretend to be ranked amongst the Christians while you served in their church as a priest; but the profession you have taken up, which engages you in bloodshed, is so contrary to your former employment, that you should not now think of passing upon us for one of that religion. When you quitted the altar for the camp you renounced Jesus Christ. Why then will you dissemble any longer? Would you not act more conformably to your own principles, and make your conduct all of a piece, if you came to a resolution of saving your life by owning our prophet?" Theodore, covered with religious confusion at this reproach, but still unshaken in his faith, made the following answer: "It is true," said he, "I did in some measure abandon my God when I engaged in the army, and scarce deserve the name of a Christian. But the Almighty has given me grace to see myself in a true

light, and made me sensible of my fault; and I hope he will be pleased to accept my life as the only sacrifice I now can offer to expiate my guilt." This pious answer confounded the officer, who only replied that he should presently have an opportunity of giving that proof of his fidelity to his master. Upon which Theodore and the rest, forty-two in number, were beheaded."—*Fox's Martyrs.*

This massacre by the Saracens took place in A. D. 845, in upper Phrygia. At this time the Saracens were extending their conquests in almost every quarter of the world. Their religion was professed over a great part of India, and all along the eastern and Mediterranean coast of Africa. The African Saracens invaded Italy. They laid siege to Rome, but were repulsed.

Supremacy of the Pope of Rome.

The Roman Catholics believe the pope of Rome is, under Christ, supreme pastor of the whole church, and has a power and jurisdiction over all Christians. He is called the successor of St. Peter, and is believed to be infallible, that is, he cannot err, when he addresses himself to the faithful on matters of doctrine, &c. The pope is believed by the protestants to be the *Antichrist*, the *Man of Sin*, mentioned in 2 Thess. ii. and Rev. xiii.

"In ages of ignorance and credulity," says a celebrated writer, "the ministers of religion are the objects of superstitious veneration. When the barbarians who overran the Roman empire first embraced the Christian faith, they found the clergy in possession of considerable power; and they naturally transferred to those new guides the profound submission and reverence which they were accustomed to give to the priests of the pagan religion which they had forsaken.

HENRY IV. SEEKING ADMISSION TO POPE GREGORY.

In Jan., A. D. 1077, Henry IVth, Emperor of Germany, having displeased Pope Gregory VIIth, was compelled by that Pontiff to do penance three days, in sackcloth, barefoot, and fasting, at the entrance of his residence at a fortress on the Apennines, before he would grant him absolution.

It was about the year 606 that pope Boniface III., by flattering Phocas, the emperor of Constantinople, one of the worst of tyrants, procured for himself the title of *Universal Bishop.* From this time he was raised above all others, and his supremacy was by imperial authority: it was now also that the most profound ignorance, debauchery, and superstition reigned. From this time, the popes exerted all their power in promoting the idolatrous worship of images, saints, relics, and angels. They now took the most blasphemous titles, such as *Christ's Vicegerent, His Holiness, Prince over all Nations and Kingdoms, King of Kings and Lord of Lords, The Lord God the Pope, &c.*

About the year 751, the pope began to establish himself as a *temporal prince*, and to dethrone kings, and put others in their places. Henry IV., emperor of Germany, having displeased pope Gregory VII., the Roman pontiff summoned a council, and passed the following sentence upon him:—"In the name of Almighty God, and by your authority," said Gregory, addressing the members of the council, "I prohibit Henry from governing the Teutonic kingdom of Italy; I release all Christians from their allegiance to him; and I strictly forbid all persons to serve or attend him as king."

When this sentence became known, the greater part of Henry's subjects cast off their allegiance, and appeared against him. Henry was humbled; he came to the resolution of throwing himself at the feet of Gregory, in order to implore his absolution. The pontiff was at that time on a visit to the countess or dutchess Matilda, at Canosa, a fortress on the Appenines. At the gate of this mansion the emperor presented himself as a humble penitent. He alone was admitted within the outer court, where being stripped of his robes, and wrapped in sackcloth, he was compelled to remain three days, in the month of January, A. D. 1077, barefoot and fasting, before he was permitted to kiss the feet of his holiness.

The Albigenses.

At the time of the establishment of the Inquisition, the county of Toulouse abounded with a set of people called Albigenses, who were a branch of the Waldenses. As these people were strongly opposed to the papal supremacy, strong measures were adopted to subdue them to the catholic faith, or to ensure their extirpation. In 1206, the Inquisition was established here, and from that year to 1228, was constantly at work. A large army was raised, who carried fire and sword to the devoted Albigenses. It is stated that in this furious and bloody persecution and invasion, not less than one million of persons, including those of the invaders who were slain, perished in this period.

Albi, an inconsiderable town in Languedoc, has had the honour of giving the name of Albigeois, or Albigenses, to the protestants of France, who were distinguished in the thirteenth century by their determined opposition to the usurpations of the pope; but whose entire history occupies little more than half a century.

It was at this place that a *celebrated public conference* was held between the opponents and the adherents of the church of Rome. This conference was held in the year 1176, which gave the name of Albigenses to all such as avowed the principles then and there publicly advanced against the superstition and abuses of the Romanists. The conference at Albi was the prelude to the bloody drama which commenced at the beginning of the thirteenth century. The popish bishops, priests, and monks, who took part in that conference, finding that they could not persuade their adversaries to join in communion with themselves, tried to compel them, and began by ascribing false sentiments to the advocates of the cause against which they could not prevail in fair argument. They branded them with the name of Arians and Manichees; they preached against them in the

cities and villages, and charged them with atrocities of which they never were guilty.

Raymond, Count of Thoulouse (and sovereign of the provinces where the doctrines propounded at Albi, and from thenceforward styled Albigensian, had long taken deep root), was solemnly invoked by the pope to exterminate the heretics by an armed force. But Raymond was too well convinced of the value which his state derived from the enterprising and industrious spirit of his nonconforming subjects, to comply with this demand. His refusal drew down fresh denunciations from the pope, and renewed charges of scandalous proceedings against the protestants. To refute these slanders the protestants consented to hold another meeting with the Romanists, at Montreal, in the year 1206. The same opinions were freely expressed as before at Albi, and soon afterwards a general crusade was preached, not only against the impugners of the papal authority, but against all who should protect or refuse to destroy them. Count Raymond himself was involved in the edict of excommunication; and the term Albigenses was indiscriminately applied to all such of the natives of the south of France as had incurred the resentment of the Roman pontiff, either by questioning his infallibility, or refusing to persecute those who questioned it.

The Romanists record, as meritorious deeds, instances of carnage and spoliation committed by their own people, and do not disguise that the forces opposed to the Albigenses massacred the inhabitants of whole towns and villages; that they *twice* put "sixty thousand" to the sword; burnt "three hundred" in one castle, "and eighty in another."

At the siege of Marmande, Prince Louis induced the inhabitants to deliver up the town upon his sacred promise that their lives should be spared. But all the men, women, and children, five thousand in number, were massacred, in order that this human holocaust might bring God's blessing upon the arms of the crusaders. The slaughter was in direct opposition to the will of

Louis; but the council of the bishop of Saintes prevailed. "My advice," said that prelate, "is that you immediately kill and burn all these people as heretics and apostates, and that none of them be left alive." Romish authors record this fact.

The only enemy the Albigenses had was the Roman church, and when their legitimate prince, the count of Thoulouse, after being reproached for indulging pity for the heretics, and saving them from punishment, was solicited by the popish clergy to carry the sentence of the church into effect against them, he pleaded that "he *could not* and *dare not* undertake any thing against them." And why? "Because," said he, "the majority of the lords, and the greatest part of the common people, have drunk the poison of their infidelity." The count was writing to the abbot of Cisteaux, and therefore he spoke in language which that churchman would understand.

In the celebrated conference at Albi, which gave name to the Albigenses, where the leaders of protestants were met face to face by their accusers, the burden of the lay which was echoed in full chorus against them, was "heresy" and "infidelity." No insurrection, no act of iniquity, was so much as mentioned in the impeachment. The Albigenses were condemned as heretics, excommunicated, and anathematized; and all Christian powers, whether civil or ecclesiastical, were exhorted and commanded by the pope to exterminate a race of people whose principles (as the bull of extermination set forth) were subversive of all religion, natural and revealed, and of every moral tie.

When Innocent III. found it was not enough to excommunicate Raymond of Thoulouse, and to lay his territories under an interdict, he resorted to a measure which bigotry has ever found to be much more effectual than preaching or persuasion. He determined to hasten the work of conversion by fire and sword. For this purpose he first instituted the inquisition, and commissioned the members of that execrable tribunal with full powers to search out and denounce as infidels de-

serving of death, all such as should dispute the authority of the Roman see. He then enlisted the very worst passions of men in his service; promised the pardon of sins, the property of the heretics, and the same privileges which had been granted to those who fought against the Saracens in Palestine, to all who would "take the cross against the Albigenses."

The prospect of absolution, of booty, of freedom from restraint, and the barbarous superstition of the times brought hordes of relentless savages upon the devoted Albigenses; and Simon de Montfort, by general consent, was put at the head of the crusaders.

Chassineuil was one of the first places that fell before the invaders. It capitulated. The garrison was permitted to march out, but the inhabitants were left to the sentence of the *pope's legate.* He pronounced them to be heretics, and all were committed to the flames. Beziers was attacked next. It relied upon the strength of its walls and the courage of its defenders; but the multitude of assailants was such that "it appeared as if the whole world was encamped before it." The city was taken at the first assault, and some of the crusaders, thirsting after heretic blood only, desired the legate to take care and have a distinction made between the faithful and the unbelievers. "*Kill all,*" said the pope's representative; "*the Lord will afterwards select those that are his.*" The sentence of death was fulfilled to the very letter, and all were slain. Of men, women, and children, not one was left alive, and the town was reduced to ashes.

The forces of de Montfort marched on in triumph to invest Carcassone. Strong intercession was made to the legate in favour of the young viscount, who was shut up with the citizens of Carcassone; and the terms of mercy offered to him were, that he might quit the city with twelve others, upon condition of surrendering up the rest of the townsmen and soldiers to the pleasure of the besiegers. "Rather than comply with the demand of the legate," replied the heroic youth, "I would give myself to be flayed alive." The people of the city

afterwards escaped by a secret passage. The legate took possession of Carcassone "in the name of the church," and in malignant resentment at the thought of so many victims having escaped his fury, burnt or hanged three hundred knights who had previously capitulated upon the guaranty of his solemn oath that they should not be put to death!

Levaur was one of the cities which made the most memorable defence. By their frequent sorties, their perseverance in repairing the breaches, and intrepid exposure of life upon the walls, the Albigenses showed upon this and all other occasions, a generous courage, which would have insured success to the cause if the ranks of their enemies had not been filled up by hosts of new levies, as fast as they were thinned by the casualties of the war. In the year 1212 the army of the crusaders was four times renewed; and so universally was it understood to be the quarrel of the church that ecclesiastical dignitaries came from all quarters to give a colour to the proceedings. A practicable breach was soon made in the walls, and a monkish historian relates that the bishops, the abbot of Courdieu, who exercised the functions of vice-legate, with all the priests, clothed in their sacred vestments, gave themselves up to thanksgiving when they saw the carnage beginning, and sung the hymn, *Veni Creator*. He mentions, also, that when the castle of Amery fell, eighty knights were taken and condemned to be hanged; but as this process was too slow, an order was given to destroy them *en masse;* that the order "was received by the pilgrims with avidity, and that they burnt the heretics alive, *with great joy*."

At length this horrible war ended as it began, by command of the sovereign pontiff, because all open resistance to his will was put down, and popish ascendancy was finally established in a quarter where the right of liberty of conscience had hitherto been claimed from the first introduction of the gospel. The church had gained her object by the total destruction of all who dared to oppose her. There remained no Albigenses

in the south of France bold enough to preach their doctrines, or administer their forms of worship. Some of the more fortunate had fled to other countries, where they preserved and kept alive the lamp of truth amidst the surrounding darkness. The extirpation was so complete that in less than thirty-three years from the beginning of the crusade, the Albigenses were no more; and when protestantism reared its head again in Provence and Languedoc, after an interval of three centuries, it was recognised under another name.

Persecution of the Waldenses.

In the darkest period in the history of the Christian church, there have ever been some who have borne their testimony in support of the pure doctrines of Christianity, and raised their voices against the general corruption of the church.

The most distinguished of these reformers were the Waldenses, who made their appearance about the year 1160. They were the most numerous about the valley of Piedmont.

Peter Waldo, an opulent merchant of Lyons, in France, being extremely zealous for the advancement of true piety and Christian knowledge, caused a translation of the four gospels, and other parts of the Holy Scriptures, to be made into the French language. Perusing these books with deep attention, he perceived that the religion which was taught by the church of Rome was totally different from that which was taught by Christ and his apostles. Being animated with zeal for the truths of the gospel, he abandoned his mercantile vocation, distributed his riches among the poor, and forming an association with other pious men who had adopted his sentiments, he began in 1180, as a public teacher, to instruct the multitude in the doctrines and precepts of Christianity.

The attempts of Peter Waldo and his followers were crowned with great success; they formed religious as-

semblies, first in France, then in Lombardy, from whence they propagated their sect thorughout the other provinces of Europe with great rapidity, and with such invincible fortitude that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause.

The Roman pontiff and his ministers often instigated the civil rulers to exterminate or drive the Waldenses from their dominions. For this purpose, troops were sent against them many times, who plundered and destroyed their villages, and murdered many of the inoffensive inhabitants.

The persecution in 1655, 1656, and 1686 was carried on with peculiar rage and violence, and seemed to threaten nothing less than the total extinction of this unhappy people. They were hunted like wild beasts upon the rocks and mountains, where they fled for safety. The banditti and soldiers of Piedmont massacred all sorts of persons, of every age, sex, and condition; they were dismembered, and hung up; females violated, and numerous other horrid atrocities committed.

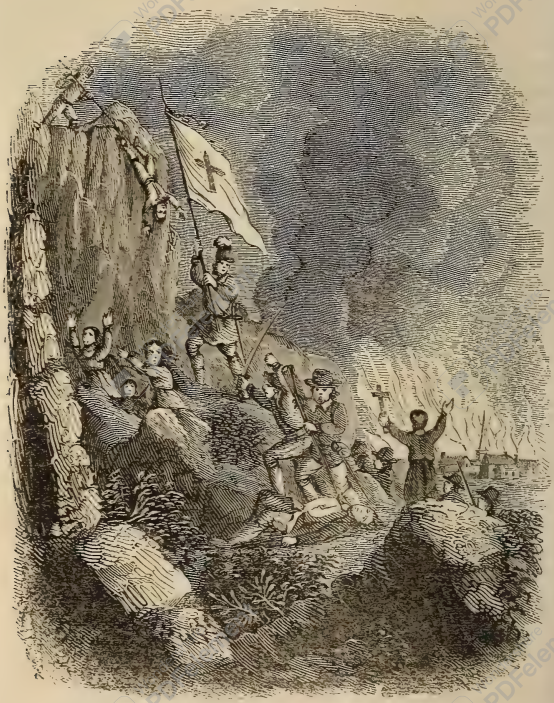
The few Waldenses that survived were indebted for their existence and support to the intercession made for them by the English and Dutch governments, and also by the Swiss cantons, who solicited the clemency of the duke of Savoy on their behalf.

Milton, the poet, who lived at this time, touched with sympathy for the suffering of the Waldenses, penned the following exquisite sonnet:

On the late Massacre in Piedmont.

Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
E'en them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to hills, and they
To heav'n, their martyr'd blood and ashes sow

O'er all the Italian fields, where still doth sway
The tripled tyrant; that from these may grow
A hundred fold, who, having learned thy way,
Early may fly the Babylonian wo.



MASSACRE OF THE WALDENSES IN PIEDMONT,

NORTHERN PART OF ITALY.

Recent historians state that the Waldenses, *Vaudois, or people of the valleys*, have existed for a long time under various names, as a distinct class of dissenters from the Greek and Roman Churches. The same great principles of attachment to the word of God, and the determined adherance to the simplicity of its doctrine, discipline, institutions, and worship, in opposition to the innovations of a secular spirit on the one hand, and of false philosophy, or pretended apostolic traditions on the other, may be traced under the names of Novatians, Donatists, &c., from the third to the seventh centuries. They re-appear in the Paulicians from the seventh to the end of the ninth century, worthily sustaining by their preaching, their lives, and their martyrdoms, their claim of being the genuine descendants of the primitive churches. From Asia Minor they spread themselves into Europe. They were first discovered in France, in A. D. 1017.

John Wickliffe, the first English Reformer.

This famous man was born in Yorkshire, in 1324. He was professor of divinity at Oxford for many years. England, at this time, was completely under the papal dominion. The pure gospel of Christ was almost wholly buried beneath the load of errors and deceits which the corruption, pride, and ignorance of the pope and Romish clergy had introduced. The country swarmed with the Mendicant orders; who, invading the universities, attempted to persuade the students to join their fraternity. This state of things at length aroused the indignation of Wickliffe, who had for a long time been much concerned on its account; and he commenced writing against the Mendicant orders, and even against the tyranny of the pope; denying his power to be beyond that of any bishop, and asserting that the bread and wine used in the sacrament was not turned into the real body and blood of

Christ. He declared the gospel to be a sufficient rule of life, without any other; that if a man was truly penitent towards God, it was sufficient, without making a confession to the priests; that friars (an order in the Romish church, who supported themselves by begging) should *labour* for their support; and that Christ never meant his word to be locked up in a learned language, which the poor could not understand; but that it was to be read and understood by all classes of men. He therefore translated the whole Bible into the English language, and circulated it abroad; which was read, and by it very many were made wise unto salvation.

These new doctrines greatly enraged the bishops, monks, and priests; who summoned him to appear before them in St. Paul's church, London, to answer for his conduct. On the appointed day, he went, accompanied by the duke of Lancaster, and others; and it was with great difficulty they could gain an entrance, on account of the vast crowds that had assembled to hear the trial. Just as the trial commenced, a violent quarrel arose between the duke and bishop of London, as to whether Wickliffe should be permitted to sit down. One angry word led to another, till at length both parties became so furious, that a riot ensued, and the assembly broke up. By this means he escaped the malicious intentions of his enemies. In the mean time his followers increased greatly. Again he was apprehended; but so many persons interested themselves in his favour, that he was released, with a charge to preach no more. This charge did not quench his zeal, or daunt him in the least.

Some time after this, his enemies succeeded in having a law passed, the object of which was to imprison him and his followers; this was the beginning of a violent persecution, which was carried on against him without mercy.

His latter days were spent in peace. He died at Lutterworth, 1385. So great was the malice of his enemies, that forty years after his death, they dug up his

bones, burned them, and threw the ashes into the river.

His *doctrines*, however, were not to be destroyed; and all the combined efforts of his enemies could not crush his followers; and although some were burnt, and others barbarously tortured and imprisoned, still others arose who bore decided testimony to the truth.

He was the author of a great number of books, tracts, &c., some of which were dispersed into Germany and Bohemia, thus preparing the way for that glorious reformation of religion afterwards effected by Martin Luther; in consequence of which, Wickliffe is often called "*the morning star of the Reformation.*"

Translation of the Bible into the English Language.

The first English Bible we read of was that translated by *J. Wickliffe*, about the year 1360, but never printed; though there are manuscript copies of it in several public libraries. The first printed Bible in our language was that translated by *W. Tindal*, assisted by *Miles Coverdale*, printed abroad in 1526; but most of the copies were bought up and burnt by bishop Tunstal and sir Thomas Moore. It contained only the New Testament, and was revised and republished by the same persons in 1530.

After this, several translations were made—such as Mathews' Bible, in 1537, being published by John Rogers, under the borrowed name of John Mathews; Cranmer's Bible, in 1540, having been examined and prefaced by archbishop Cranmer; Geneva Bible, so called from having been printed in Geneva, which was the first English Bible where any distinction of verses was made; and the bishops' Bible, so termed from several bishops having been employed in the translation of it. After the translations of the Bible by the bishops, two other private versions had been made of the New Testament: the first by Lawrence Thompson, from

Beza's Latin edition, with the notes of Beza, published in 1582, in quarto, and afterwards in 1589, varying very little from the Geneva Bible; the second, by the papists at Rheims, in 1584, called the Rhemish Bible, or Rhemish translation.

In consequence of dissatisfaction with those translations, king James I. selected fifty-four persons, eminent in learning, and particularly well acquainted with the original languages in which the Old and New Testaments were written, to make a new translation of the whole Bible. In the year 1607, forty-seven of those persons (the other seven having probably died) assembled together and arranged themselves into committees, to each of which a portion was given to translate. They were favoured not only with the best translations, but with the most accurate copies, and the various readings of the original text. After about three years' assiduous labour, they severally completed the parts assigned them. They then met together, and while one read the translation newly formed, the rest had each a copy of the original text in his hand, or some one of the ancient versions; and when any difficulty occurred they stopped, till, by common consultation, it was determined what was most agreeable to the inspired original. This translation was first published A. D. 1613, and is the one that has been, ever since that time, printed by public authority, and the same now in common use.

The following is a specimen of Wickliffe's New Testament, in the old English of his time:—

"Matth. x. 25, 26. In thilke tyme Jhesus answeride & seid, I knowleche to thee, Fadir, Lord of Hevene & of earthe, for thou hast hid these thingis fro wise men and redy, & hast schewid hem to littl children. So, Fadir; for so it was plesynge to fore thee.

"John x. 26–30. Ye beleven not, for ye ben not of my scheep. My scheep heren my vois, and I knowe hem, and thei suen me. And I gyve to hem everlastynge life, & thei schulen not perische, withouten

end; & noon schal rauysche hem fro myn hond. That thing that my Fadir gaf to me, is more than alle thingis: & no man may rauysche from my Fadirs hond. I & the Fadir ben onn.

" Rom. ix. 12. It was seid to hem, that the more schulde serve the lesse: as it is written, Iouyde Jacob, but I hatide Esau. What therfore schulen we scie? wher wickidnesse be enentis God? God forbede. For he seith to Moises, I schal have mercy on whom I have mercy. Therefore, it is not neither of man willynge, neither rennynge; but of God hauynge mercy. And the Scripture seith to Farao, For to this thinge have I styrrid thee, that I schewe in the my vertu, and that my name be teeld in all erthe. Therefore of whom God wole, he hath mercy; & whom he wole he endurith. Thanne seith thou to me, what is sought ghit, for who withstondith his will? Oo man what art thou that answerist to God? Wher a maad thing seith to him that maad it, What hast thou made me so? Wher a pottere of cley hath not power to make, of the same gobet, oo vessel unto onour, a nothir into dispyt!"

The following is (according to Dr. Clarke), the first translation of the 13th chapter of 1st Corinthians, which is known to exist in the English language. The peculiar *orthography* and *points* are preserved as in the manuscript. The words printed in italics may be considered the translator's marginal readings; for though incorporated with the text, they are distinguished from it by having lines drawn underneath.

" Gyf I speke with tungis of men an aungels sotheli I have not charite: I am maad as brasse sounynge or a symbale tynking. And gif I schal have prophecie and have knowen alle mysteries and alle kunnynge *or science*, and gif I schal have al feith so that I over bere hillis fro oo place to an other. forsothe gif I schal not have charite: I am nougt. And gif I schal deperte al my goodis into metis of pore men. And gif I schal bitake my body so that I brenne forsothe gif I schal not have charite it profitith to me no thing.

Charite is pacient *or suffringe*. It is denynge *or of good wille*. Charite envyeth not. It doth not gyle it is not inblowen with pride it is not ambyciouse or covetouse of wirschippis. It seekyth not the thingis that ben her owne. It is not stirrid to wrath, it thinkith not yvel, it joyeth not on wickidnesse; forsythe it joyeth to gydre to treuthe. It suffreth alle thingis, it bileeveth alle thingis. It hopith alle thingis; it susteeneth alle thingis. Charite fallith not doun. Whether prophecies schuln be voide eyther langagis schuln ceese: eyther science shal be destruyed. Forsothe of party we han knowen: and of partye propecien. Forsothe whenne that schal cum to that is perfit: that thing that is of partye schal be avoydid. When I was a litil chiilde: I spake as a litil chiilde. I understode as a litil chiilde: I thougte as a littil chiilde. Forsothe whenn I was maad a man: I avoydid the thingis that weren of a litil childe. Forsothe we seen now bi a mirror in derenesse: thanne forsothe face to face. Nowe I know of partye: thanne forsothe I schal know as I am known. Nowe forsothe dwellen feith, hoope, charite. These three: forsothe the more of hem is charite."

Lollards.

The term Lollards is given to a religious sect differing in many points from the church of Rome, which arose in Germany about the beginning of the fourteenth century; and some writers have imagined that this term is so applied from Walter Lollard, who began to dogmatize in 1315, and was burnt at Cologne; though others think Lollard was no surname, but merely a term of reproach applied to all heretics who concealed the poison of error under the appearance of piety.

The monk of Canterbury derives the origin of the word lollard among us from *lolium*, "a tare," as if the Lollards were the tares sown in Christ's vineyard. Abelly says that the word signifies "praising God,"

from the German *loben*, "to praise," and *heu*, "lord," because the Lollards employed themselves in travelling about from place to place, singing psalms and hymns. Others, much to the same purpose, derive *lollhard*, *lullhard*, or *lollert*, *lullert*, as it was written by the ancient Germans, from the old German word, *lullen*, *loilen*, or *lallen*, and the termination *hard*, with which many of the high Dutch words end. *Lollen* signifies "to sing with a low voice," and therefore lollard is a singer, or one who frequently sings; and in the vulgar tongue of the Germans it denotes a person who is continually praising God with a song, or singing hymns to his honour.

The Alexians or Cellites were called *Lollards* because they were public singers, who made it their business to inter the bodies of those who died of the plague, and sang a dirge over them, in a mournful and indistinct tone, as they carried them to the grave. The name was afterwards assumed by persons that dishonoured it; for we find among those Lollards who made extraordinary pretences to religion, and spent the greatest part of their time in meditation, prayer, and such acts of piety, there were many abominable hypocrites, who entertained the most ridiculous opinions, and concealed the most enormous vices under the specious mark of this extraordinary profession. Many injurious aspersions were therefore propagated by the priests and monks, against those who assumed this name; so that, by degrees, any person who covered heresies or crimes under the appearance of piety, was called a *Lollard*. Thus the name was not used to denote any one particular sect, but was formerly common to all persons or sects who were supposed to be guilty of impiety towards God, or the church, under an external profession of great piety. However, many societies, consisting both of men and women, under the name of Lollards, were formed in most parts of Germany and Flanders, and were supported partly by their labours, and partly by the charitable donations of pious persons. The magistrates and inhabitants of the towns where these

brethren and sisters resided, gave them particular marks of favour and protection, on account of their great usefulness to the sick and needy. They were thus supported against their malignant rivals, and obtained many papal constitutions, by which their institute was confirmed, their persons exempted from the cognizance of the inquisitor, and subjected entirely to the jurisdiction of the bishops; but as these measures were insufficient to secure them from molestation, Charles, duke of Burgundy, in the year 1472, obtained a solemn bull from Sextus IV., ordering that the Cellites or Lollards should be ranked among the religious orders, and delivered from the jurisdiction of the bishops. And pope Julius II., granted them still greater privileges, in the year 1506. Mosheim informs us that many societies of this kind are still subsisting at Cologne, and in the cities of Flanders, though they have evidently departed from their ancient rules.

Lollard and his followers rejected the sacrifice of the mass, extreme unction, and penances for sin; arguing that Christ's sufferings were sufficient. He is said, likewise, to have set aside baptism, as a thing of no effect; and repentance as not absolutely necessary, &c. In England, the followers of Wickliffe were called, by way of reproach, *Lollards*, from the supposition that there was some affinity between some of their tenets; though others are of opinion that the English Lollards came from Germany.—*Buck's Theological Dictionary.*

John Huss and Jerome of Prague.

John Huss was born about the year 1380, in a village in Bohemia, called Hussenits, and lived at Prague in the highest reputation, both on account of the sanctity of his manners and the purity of his doctrines. He performed in that city, at the same time, both the offices of professor of divinity in the university, and of a pastor in the church of that city.

He adopted the sentiments of Wickliffe and the Waldenses; and, in the year 1407, began openly to

oppose and preach against the doctrines and corruptions then in the Romish church. This inflamed the resentment of the clergy against him, and he was summoned to appear before the council of Constance. Secured, as he thought, from the rage of his enemies, by the safe conduct granted him by the emperor Sigismund for his journey to Constance, his residence in that place, and his return to his own country, Huss obeyed the order of the council, and appeared before it to demonstrate his innocence, and to prove that the charge of his having deserted the church of Rome was entirely groundless However, his enemies so far prevailed, that, by the most scandalous breach of public faith, he was cast into prison, declared a heretic, because he refused to plead guilty against the dictates of his conscience, and burnt alive in 1415; a punishment which he endured with unparalleled magnanimity and resolution. When he came to the place of execution he fell on his knees, sang portions of psalms, looked steadfastly towards heaven, and repeated these words:—"Into thy hands, O Lord, do I commit my spirit; thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that with a firm and present mind, by thy most powerful grace, I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of thy most holy gospel." When the chains were put upon him at the stake, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why should I be ashamed of this old and rusty one!" When the fagots were piled up to his very neck, the duke of Bavaria was officious enough to desire him to abjure. "No," says Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips I seal with my blood." He said to the executioner, "Are you going to burn a goose?* In one century you will have a *swan* you can neither roast nor boil." If he were prophetic he must have meant Lu-

* *Huss*, in the language of his country, signifies *goose*

ther, who had a swan for his arms. The fire was then applied to the fagots; when the martyr sang a hymn. At last his voice was cut short, after he had uttered, "Jesus Christ, thou son of the living God, have mercy upon me;" and he was consumed in a most miserable manner. The duke of Bavaria ordered the executioner to throw all the martyr's clothes into the flames; after which his ashes were carefully collected and cast into the Rhine.

Jerome of Prague, the intimate friend and companion of Huss, was born at Prague, and suffered martyrdom one year after Huss. He was educated at the university of Prague, had travelled into many countries in Europe, and was greatly celebrated for his learning, virtues, and uncommon eloquence.

Being of the sentiments of Huss, he was summoned before the council of Constance. It is said that it was amazing to hear with what force of expression, fluency of speech, and excellent reasoning, he answered his adversaries. It was impossible to hear him without emotion. Every ear was captivated and every heart touched. But wishes in his favour were in vain; he threw himself beyond a possibility of mercy. He launched out into a high encomium of Huss, calling him a holy man, and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow the steps of that blessed martyr, and to suffer with constancy whatever the malice of his enemies could inflict. Firm and intrepid, he stood before the council, collected in himself; not only contemning, but seeming even desirous of death. Two days were allowed him for reflection, and many persons of consequence endeavoured to make him recant his opinions; but all was in vain, and he was condemed as a heretic.

With a cheerful countenance he came to the place of execution, pulled off his upper garment, and made a short prayer at the stake, to which he was soon bound with wet cords, and an iron chain, and enclosed with fagots as high as his breast.

Observing the executioner about setting fire to the

wood behind his back, he cried out, "Bring thy torch hither. Perform thy office before my face. Had I feared death I might have avoided it."

As the wood began to blaze he sang a hymn, which the violence of the flame scarce interrupted; and the last words he was heard to say, were,

"This soul in flames I offer, Christ, to thee!"

Martin Luther.

Martin Luther, the great reformer of the church, was born at Eisleben, in Saxony, in 1483. Though his parents were poor, they endeavoured to give their son an education; but young Luther, with other poor students, was obliged to earn his bread by singing before the doors of houses. In this occupation he often met with hard language and bitter reproaches at many doors. One day being much dejected, the worthy wife of a citizen, penetrated with pity for him, called the hungry youth into the house and refreshed him with food. This worthy woman, with her husband, were so well pleased with young Luther, that they determined to provide him food and clothing, that he might, without interruption and care for his support, the more zealously pursue his studies, in which he gave many indications of future worth. As his mind was naturally susceptible of serious impressions, and tinctured with that religious melancholy which delights in the solitude of a monastic life, he retired into a convent of Augustinian friars; where he acquired great reputation, not only for piety, but for love of knowledge and unwearied application to study.

Happening to find a Bible in the monastery, he applied himself to the study of it with so much eagerness and assiduity as to astonish the monks, and increased his reputation for sanctity so much that he was chosen professor of theology in the university of Wittemburg.

While Luther was thus employed, Tetzel, a Dominican friar, came to Wittemburg in order to publish indulgences. This appeared so contrary to the gospel that Luther published his sentiments respecting them, which spread over Germany with great rapidity, and were read with the greatest eagerness.

Luther, having thus begun to oppose one practice of the Romish church, was also led to examine other practices and tenets of the same church; the result of which entirely convinced him that the popish religion was not the religion of the Bible, and he boldly declared the pope to be the antichrist, or man of sin, whose appearance is foretold in the New Testament.

The court of Rome being alarmed at the progress of Luther's sentiments among all classes of people, excommunicated him as a heretic, and would probably have put him to death had he not been befriended by some of the princes of Germany, who were friendly to the new doctrines he set forth. Being at Augsburg in 1518, whither he had been summoned to answer for his opinions, Luther declared he could not renounce opinions founded in reason, and derived from Scripture, and at the same time delivering a formal protest, the cardinal asked, "What do you mean? Do you rely on the force of arms? When the just punishment and the thunder of the pope's indignation break in upon you, where do you think to remain?" His answer was, "*Either in heaven or under heaven.*"

Luther was at length summoned to appear before the diet at Worms, to answer for his heresy. The emperor Charles V. having granted him a safe conduct, he yielded obedience and set out for Worms. While on his journey, many of his friends (whom the fate of Huss under similar circumstances, and notwithstanding the same security of an imperial safe conduct, filled with solicitude) advised and entreated him not to rush wantonly into the midst of danger. But Luther, superior to such terrors, silenced them with this reply:—"*I am lawfully called,*" said he, "*to appear in that city*

MARTIN LUTHER.

Luther, when brought before the Diet at Worms, was called on to recant his opinions. Unawed by the multitude, or the power of his enemies, he firmly refused, declaring, "unless convinced by clear reasons taken from the holy Scriptures, I neither can or will recant. Here I stand! I cannot do other wise, so help me God. Amen!"

and thither I will go in the name of the Lord, though as many devils as there are tiles on the houses were there combined against me."

When Luther arrived at Worms, greater crowds than had appeared at the emperor's public entry assembled to behold him. At his appearance before the diet he behaved with great decency and firmness. When called upon to recant his opinions, Luther replied, in a truly exalted manner, " Except I can be convinced by clear reasoning, or by proofs taken from the Holy Scriptures, I neither can nor will recant, because it is neither safe nor advisable to do any thing which is against my conscience. Here I stand; I cannot do otherwise; so help me God! Amen!" Luther persisting in this answer, he was dismissed from the assembly under a strong escort, and was permitted by the emperor to return from Worms.

Luther, after this, in 1534, translated the Bible into the German language, wrote many works, and laboured with unwearied zeal in propagating the doctrines of the reformation. He had during his life the pleasure of seeing vast numbers of the people adopting his sentiments, and the reformed religion firmly established in many parts of Europe.

" Luther died February the 18th, A. D. 1546, at Eisleben, where he was born. The Almighty, who had protected him against so many dangers, saved him by a seasonable death from the tempest which was gathering, and ready to break forth against his followers. When he felt his strength declining, he made his last will, which is preserved in its original state at Wittemburg, and concludes as follows:—' I had my reason to omit in my last will the usual legal formalities, and I hope I shall be credited more than a notary; for I am well known in the world, since God, the Father of all mercy, has intrusted me, an unworthy sinner, with the gospel of his Son, and enabled me to this day to preach it with truth, faithfulness, and perseverance; and many persons in the world have been converted by my ministry, and think me a doctor of truth, notwithstanding the ban

of the pope, the emperor, and the wrath of many kings, princes, parsons, yea, and of all the devils. Why then should I not be credited in a matter so insignificant; particularly since my handwriting is well known, and sufficient, if it can be said, this is written by Dr. Martin Luther, the notary of God, and witness of his gospel?'

"Though he felt great pain during his last illness, his native intrepidity did not forsake him; he conversed with his friends to the last about the happiness of the future world, and of meeting again hereafter. When the pain began to increase, and death approached, he called for Justus Jonas, who had accompanied him from Halle to Eisleben, who heard him repeat three times these words: 'Father, into thy hand I give my spirit' —and say the following prayer:—'O, my heavenly Father, who art the God and Father of our Lord Jesus Christ, thou God of all comfort, I thank thee for having revealed to me thy dear Son Jesus Christ, on whom I believe, whom I have preached and professed, loved and praised, but who is despised and persecuted by the pope and all the wicked. I pray to thee, Lord Jesus Christ, let my soul be recommended to thee. O my heavenly Father, though I must leave this body of clay, and depart this life, I know for certain that I shall remain for ever with thee, and that no one shall pluck me out of thy hand.' When marks of approaching death appeared in his face, Jonas asked him, 'Reverend father, do you die in Christ, and upon the doctrine which you have preached?' Having answered with a loud voice, 'Yes!' he fell into a soft sleep, and expired."

Zuinglius, the Swiss Reformer.

Ulric Zuinglius was the son of a peasant of the Swiss valley of Tockenburgh, and was born January 1st, 1483. He was destined for the church, and was sent successively to Basil, Bern, and Vienna, where he acquired the meagre literature usual in the fifteenth cen-

tury. After four years' residence at Basil, he was ordained by the bishop of Constance, on being chosen by the burghers of Glaris as their pastor. From this epoch commenced his religious knowledge. It occurred, that to be master of the true doctrines of Christianity, he should look for them in the Scriptures themselves.

After long study and interchange with the leading divines and philosophers, he felt impelled to declare what he believed to be the truth to his countrymen. On the occasion of a catholic festival called the "Consecration of the Angels," Zuinglius ascended the pulpit. The concourse was immense, from the whole range of Switzerland, and every ear was turned to catch the panegyric of the *Saints*, the *Mighty Mother*, &c. Instead of this, the astonished multitude heard a discourse which struck at the catholic doctrines—Absolution for money—pilgrimages—the worship of the Virgin—and the intercession of the saints.

From this time, Zuinglius was considered as one of the first champions of the Reformation, and was chosen preacher in the cathedral of Zurich in 1518. The Protestant Cantons of Zurich and Bern being engaged in warfare against the five catholic Cantons, Zuinglius, as was customary with the Swiss clergy, followed his people to the field. As he was in front of his countrymen, exhorting them to fight for freedom and holiness, he fell almost by the first fire of the enemy.

Persecutions in China and Japan.

At the commencement of the sixteenth century, three Italian missionaries, namely, Roger the Neapolitan, Paris of Bologna, and Matthew Ricci of Mazerta, entered China with a view of establishing Christianity there. In order to succeed in this important commission, they had previously made the Chinese language their constant study.

The zeal displayed by these missionaries in the dis-

charge of their duty was very great; but Roger and Pasis in a few years returning to Europe, the whole la bour devolved upon Ricci. The perseverance of Ricci was proportioned to the ardous task he had undertaken. Though disposed to indulge his converts as far as possible, he disliked many of their ceremonies, which seemed idolatrous. At length, after eighteen years' labour and reflection, he thought it most advisable to tolerate all those customs which were obtained by the laws of the empire, but strictly enjoined his converts to omit the rest; and thus, by not resisting too much the external ceremonies of the country, he succeeded in bringing over many to the truth. In 1630, however, this tranquillity was disturbed by the arrival of some new missionaries; who, being unacquainted with the Chinese customs, manners, and language, and with the principles of Ricci's toleration, were astonished when they saw Christian converts fall prostrate before Confucius and the tables of their ancestors, and loudly censured the proceedings as idolatrous. This occasioned a warm controversy; and, not coming to any agreement, the new missionaries wrote an account of the affair to the pope, and the society for the propagation of the Christian faith. The society soon pronounced that the ceremonies were idolatrous and intolerable, which sentence was confirmed by the pope. In this they were excusable, the matter having been misrepresented to them; for the enemies of Ricci had declared the halls in which the ceremonies were performed to be temples, and the ceremonies themselves the sacrifices to idols.

The sentence was sent over to China, where it was received with great contempt, and matters remained in the same state for some time. At length a true representation was sent over, explaining that the Chinese customs and ceremonies alluded to were entirely free from idolatry, but merely political, and tending only to the peace and welfare of the empire. The pope, finding that he had not weighed the affair with due consideration, sought to extricate himself from the difficulty

in which he had been so precipitately entangled, and therefore referred the representation to the inquisition, which reversed the sentence immediately.

The Christian church, notwithstanding these divisions, flourished in China till the death of the first Tartar emperor, whose successor Cang-hi, was a minor. During his minority, the regents and nobles conspired to crush the Christian religion. The execution of this design was accordingly begun with expedition, and carried on with severity, so that every Christian teacher in China, as well as those who professed the faith, was surprised at the suddenness of the event. John Adam Schall, a German ecclesiastic, and one of the principals of the mission, was thrown into a dungeon, and narrowly escaped with his life, being then in the seventy-fourth year of his age.

In 1665, the ensuing year, the ministers of state published the following decree:—1st. That the Christian doctrines were false. 2d. That they were dangerous to the interests of the empire. 3d. That they should not be preached under pain of death. The result of this was a most furious persecution, in which some were put to death, many ruined, and all in some measure oppressed. Previous to this, the Christians had suffered partially; but the decree being general, the persecution now spread its ravages over the whole empire, wherever its objects were scattered.

Four years after, the young emperor was declared of age; and one of the first acts of his reign was to stop this persecution.

The first introduction of Christianity into the empire of Japan took place in 1552, when some Portuguese missionaries commenced their endeavours to make converts to the light of the gospel, and met with such success as amply compensated their labours. They continued to augment the number of their converts till 1616, when, being accused of having formed a plan to subvert the government and dethrone the emperor, great jealousies arose, and subsisted till 1622, when the court commenced a dreadful persecution against both

foreign and native Christians. Such was the rage of this persecution, that during the first four years 20,570 Christians were massacred. Death was the consequence of a public avowal of their faith, and their churches were shut up by order of government. Many, on a discovery of their religion, by spies and informers, suffered martyrdom with great heroism. The persecution continued many years, when the remnant of the innumerable Christians with which Japan abounded, to the number of 37,000 souls, retired to the town and castle of Siniabara, in the island of Xinio, where they determined to make a stand, to continue in their faith, and to defend themselves to the very last extremity. To this place the Japanese army followed them, and laid siege to the place. The Christians defended themselves with great bravery, and held out against the besiegers three months, but were at length compelled to surrender, when men, women, and children, were indiscriminately murdered; and Christianity from that time ceased in Japan.

This event took place on the 12th of April, 1638, since which time no Christians but the Dutch have been allowed to land in the empire, and even they are obliged to conduct themselves with the greatest precaution, to submit to the most rigorous treatment, and to carry on their commerce with the utmost circumspection.

Attempt of the Mahometans to subdue Europe.

Constantinople, after having been for many ages an imperial Christian city, was invested, in 1453, by the Turks, under Mahomet II.,* whose army consisted of 300,000 men, and, after a siege of six weeks, it fell into the hands of the infidels; and the Turks have, to this day, retained possession of it.† They no sooner found

* He was the ninth of the Ottoman race, and subdued all Greece.

† About fifteen years before this fatal event took place, the city

themselves masters of it, than they began to exercise on the inhabitants the most unremitting barbarities, destroying them by every method of ingenious cruelty. Some they roasted alive on spits, others they starved, some they flayed alive, and left them in that horrid manner to perish; many were sawn asunder, and others torn to pieces by horses. Three days and nights was the city given to spoil, in which time the soldiers were licensed to commit every enormity. The body of the emperor being found among the slain, Mahomet commanded his head to be stuck on a spear, and carried round the town for the mockery of the soldiers.

About the year 1521, Solyman II. took Belgrade from the Christians. Two years after, he, with a fleet of 450 ships, and an army of 300,000 men, attacked Rhodes, then defended by the knights of Jerusalem. These heroes resisted the infidels till all their fortifications were levelled with the ground, their provisions exhausted, and their ammunition spent; when, finding no succours from the Christian princes, they surrendered, the siege having lasted about six months, in which the Turks suffered prodigiously, no less than 30,000 of them having died of the bloody flux. After this, Solyman retook Buda from the Christians, and treated those who were found there with great cruelty.

Mad with conquest, Solyman now proceeded westward to Vienna, glutting himself with slaughter on his march, and vainly hoping in a short time to lay all

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had yielded the liberties of its church to the pope of Rome. A manifest want of patriotism was evidenced in the inhabitants, who, instead of bringing forth their treasures to the public service and defence of the place, buried them in vast heaps; insomuch, that when Mahomet, suspecting the case, commanded the earth to be dug up, and found immense hoards, he exclaimed, "How was it that this place lacked ammunition and fortification, amidst such abundance of riches?" The Turks found a crucifix in the great church of St. Sophia, on the head of which they wrote, "*This is the God of the Christians*," and then carried it with a trumpet around the city, and exposed it to the contempt of the soldiers, who were commanded to spit upon it. Thus did the superstition of Rome afford a triumph to the enemies of the cross.

SOLYMAN DEFEATED BEFORE VIENNA.

Grown desperate by resistance, Solyman, the Turkish chieftain, determined to undermine the Corinthian gate, but being discovered by the citizens, they prepared a train of gunpowder, which being set on fire, blew up about 8,000 of their enemies, and thus prevented the further introduction of Mahometanism into Europe.

Europe at his feet, and to banish Christianity from the earth.

Having pitched his tent before the walls of Vienna, he sent three Christian prisoners into the town, to terrify the citizens with an account of the strength of his army, while a great many more whom he had taken in his march were torn asunder by horses. Happily for the Germans, three days only before the arrival of the Turks, the earl palatine, Frederic, to whom was assigned the defence of Vienna, had entered the town with 14,000 chosen veterans, besides a body of horse. Solyman sent a summons for the city to surrender; but the Germans defying him, he instantly commenced the siege. It has before been observed, that the religion of Mahomet promises to all soldiers who die in battle, whatever be their crimes, admission into paradise. Hence arises that fury and temerity which they usually display in fighting. They began with a most tremendous cannonade, and made many attempts to take the city by assault. But the steady valour of the Germans was superior to the enthusiasm of their enemies. Solyman, filled with indignation at this unusual check to his fortune, determined to exert every power to carry his project. To this end he planted his ordinance before the king's gate, and battered it with such violence that a breach was soon made; whereupon the Turks, under cover of the smoke, poured in torrents into the city, and the soldiers began to give up all for lost. But the officers, with admirable presence of mind, causing a great shouting to be made in the city, as if fresh troops had just arrived, their own soldiers were inspired with fresh courage, while the Turks, being seized with a panic, fled precipitately, and overthrew each other; by which means the city was freed from destruction.

Grown more desperate by resistance, Solyman resolved upon another attempt, and this was by undermining the Corinthian gate. Accordingly, he set his Illyrians at work, who were expert at this kind of warfare. They succeeded in coming under ground to the

foundations of the tower; but being discovered by the wary citizens, they, with amazing activity and diligence, countermined them; and having prepared a train of gunpowder, even to the trenches of the enemy, they set fire to it, and by that means rendered abortive their attempts, and blew up about 8000 of them. Foiled in every attempt, the courage of the Turkish chief degenerated into madness; he ordered his men to scale the walls, in which attempt they were destroyed by thousands, their very numbers serving to their own defeat; till, at length, the valour of his troops relaxed, and dreading the hardihood of their European adversaries, they began to refuse obedience. Sickness also seized their camp, and numbers perished from famine; for the Germans, by their vigilance, had found means to cut off their supplies. Frustrated in all his designs, Solyman, after having lost above 80,000 men, resolved to abandon his enterprise; and sending his baggage before him, proceeded homewards with the utmost expedition—thus freeing Europe from the impending terror of universal Mahometanism.

English Martyrs.

Queen Mary ascended the throne of England in 1553. She was strongly bigoted to the popish religion, and during her reign (which was of about five years' continuance) she carried on a most bloody persecution against the protestants. It was computed that during this persecution two hundred and seventy-seven persons were burnt, besides those punished by imprisonment, fines, and confiscations. Among those who suffered by fire, were five bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred husbandmen, fifty-five women, and four children.

Rogers, prebendary of St. Paul's, and Hooper, bishop

of Gloucester, were the first martyrs. Saunders and Taylor, two other clergymen, whose zeal had been distinguished in carrying on the reformation, were the next that suffered. "Bonner, bishop of London, bloated at once with rage and luxury, let loose his vengeance without restraint, and seemed to take a pleasure in the pains of the unhappy sufferers; while the queen, by her letters, exhorted him to pursue the pious work without pity or interruption. Soon after, in obedience to her commands, Ridley, bishop of London, and the venerable Latimer, bishop of Worcester, were condemned together. Ridley had been one of the ablest champions for the reformation; his piety, learning, and solidity of judgment, were admired by his friends, and dreaded by his enemies. The night before his execution he invited the mayor of Oxford and his wife to see him; and when he beheld them melted into tears, he himself appeared quite unmoved, inwardly supported and comforted in that hour of agony. When he was brought to the stake to be burnt, he found his old friend Latimer there before him. Of all the prelates of that age, Latimer was the most remarkable for his unaffected piety and the simplicity of his manners. He had never learned to flatter in courts; and his open rebuke was dreaded by all the great, who at that time too much deserved it. His sermons, which remain to this day, show that he had much learning and much wit; and there is an air of sincerity running through them, not to be found elsewhere. When Ridley began to comfort his ancient friend, Latimer on his part was as ready to return his kind office. "Be of good cheer, brother," cried he, "we shall this day kindle such a torch in England, as I trust in God shall never be extinguished." A furious bigot ascended to preach to them and the people while the fire was preparing; and Ridley gave a most serious attention to his discourse. No way distracted by the preparations about him, he heard him to the last; and then told him, that he was ready to answer to all that he had preached upon, if he were permitted a short indulgence, but this was refused him. At

length, fire being set to the pile, Latimer was soon out of pain; but Ridley continued to suffer much longer, his legs being consumed before the fire reached his vitals. Cranmer, archbishop of Canterbury, had less courage at first. His love of life, in an unguarded moment, induced him to sign a paper condemning the reformation. Of this act, he afterwards bitterly repented. Being led to the stake, and the fire beginning to be kindled round him, he stretched forth his right hand and held it in the flames till it was consumed; exclaiming several times, "This hand has offended! This wicked hand has offended!" When it dropped off, he discovered a serenity in his countenance, as if satisfied with sacrificing to divine justice the instrument of his crime. "When the fire attacked his body, he seemed to be insensible of his tortures; his mind was occupied wholly upon the hopes of a future reward. After his body was destroyed, his heart was found entire; an emblem of the constancy with which he suffered."*

Sufferings and Martyrdom of Anne Askew.

Anne Askew was the second daughter of sir William Askew, of Kelsey, in Lincolnshire. She had received a genteel education, which, with an agreeable person and good understanding, rendered her a very proper person to be at the head of a family. Her father, regardless of his daughter's inclination and happiness, obliged her to marry a gentleman who had nothing to recommend him but his fortune; and who was a most bigoted papist. No sooner was he convinced of his wife's regard for the doctrines of the reformation from popery, than, by the instigation of the priests, he violently drove her from his house, though she had borne him two children, and her conduct was unexceptionable. Abandoned by her husband, she came up to London in order to procure a divorce, and to make herself known to that part of the court who either professed or were favourers of protestantism; but as Henry VIII., with

* Goldsmith's History of England.

consent of parliament, had just enacted the law of the six articles, commonly called the Bloody Statute, she was cruelly betrayed by her own husband, taken into custody upon his information, and examined concerning her faith. The act above mentioned denounced death against all those who should deny the doctrine of transubstantiation, or that bread and wine made use of in the sacrament were not converted, after consecration, into the *real* body and blood of Christ; or maintain the necessity of receiving the sacrament in both kinds; or affirm that it was lawful for priests to marry; that the vows of celibacy might be broken; that private masses were of no avail; and that auricular confession to a priest was not necessary to salvation. Upon these articles she was examined by the inquisitor, a priest, the lord mayor of London, and the bishop's chancellor, and to all their queries gave proper and pertinent answers; but not being such as they approved, she was sent back to prison, where she remained eleven days, to ruminate alone on her alarming situation, being even denied the small consolation of a friendly visit. The king's counsel being at Greenwich, she was once more examined by chancellor Wriothesley, Gardiner, bishop of Winchester, Dr. Cox and Dr. Robinson, but not being able to convince her of her supposed errors, she was sent to the tower. It was strongly suspected that Mrs. Askew was favoured by some ladies of high rank, and that she carried on a religious correspondence with the queen; so that chancellor Wriothesley, hoping that he might discover something that would afford matter of impeachment against that princess, the earl of Hertford, or his countess, who all favoured the reformation, ordered her to be put to the rack; but her fortitude in suffering, and her resolution not to betray her friends, were proof against that diabolical invention. Not a groan nor a word could be extorted from her. The chancellor, provoked with what he called her obstinacy, augmented her tortures with his own hands, and with unheard-of violence; but her courage and constancy were invincible, and these barbarians gained nothing by their cruelties but everlasting

disgrace and infamy. As soon as she was taken from the rack, she fainted away; but, being recovered, she was condemned to the flames. Her bones were dislocated in such a manner that they were forced to carry her in a chair to the place of execution. While she was at the stake, letters were brought her from the lord chancellor, offering her the king's pardon if she would recant; but she refused to look at them, telling the messenger "that she came not thither to deny her lord and master." The same letters were also tendered to three other persons condemned to the same fate, and who, animated by her example, refused to accept them; whereupon the lord mayor commanded the fire to be kindled, and with savage ignorance, cried out, "*Fiat justitia*"—Let justice take its course. The fagots being lighted, she commended her soul, with the utmost composure, into the hands of her Maker, and, like the great founder of the religion she professed, expired praying for her murderers, July 16th, 1549, about the twenty-fifth year of her age.

"I do not know," observes a good English writer, "if all circumstances be considered, whether the history of this or any other nation can furnish a more illustrious example than this now related. To her father's will she sacrificed her own inclinations; to a husband unworthy her affections she behaved with prudence, respect and obedience; the secrets of her friends she preserved inviolable, even amidst the tortures of the rack. Her constancy in suffering, considering her age and sex, was equal, at least, if not superior, to any thing on record, and her piety was genuine and unaffected, of which she gave the most exalted proof in dying a martyr for the cause of her religion and liberty of conscience. But who can read this example, and not lament and detest that spirit of cruelty and inhumanity which are imbibed and cherished in the church of Rome? a spirit repugnant to the feelings of nature, and directly opposite to the conduct and disposition of the great Author of our religion, who came not to destroy men's lives, but to save them."

Massacre of St. Bartholomew's.

In the month of August, 1572, in the reign of Charles IX. of France, 30,000, or, as some affirm, 100,000 protestants were massacred in France by the Catholics. This bloody massacre commenced in Paris on the 24th of August, on St. Bartholomew's day.

In order the sooner to effect their purposes by cutting off the leaders of the protestants, many of the principal ones in the kingdom were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen-dowager of Navarre, a zealous protestant, however was poisoned by a pair of gloves before the marriage was solemnized. Upon a given signal the work of death began. Charles, the savage monarch, from the windows of his palace, encouraged the furious populace to massacre his protestant subjects, by crying out "Kill! kill!"

Cologni, admiral of France, was basely murdered in his own house, and then thrown out of the window, to gratify the malice of the duke of Guise; his head was afterwards cut off, and sent to the king and queen-mother; and his body, after many indignities offered to it, hung on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered in three days above ten thousand lords, gentlemen, presidents, and people of all ranks. "A horrible scene of things!" says a historian of the time; "the very streets and passages resounded with the noise of those who met together for murder and plunder; the groans of those who were dying, the shrieks of those who were just going to be butchered, were every where heard; the bodies of the slain were thrown out of the windows, the dead bodies of others were dragged through the streets; their blood running through the channels, in such plenty, that torrents seemed to empty themselves into the neighbouring river, in a word, an innumerable number of men, women, and children, were all involved in one common destruction, and the gates and entrances of the king's palace all besmeared with their blood."

From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into jail; and after they had ravished and killed a great number of women, and plundered the houses of the protestants, they exercised their fury on those they had imprisoned, and, calling them one by one, they were killed like sheep in a market. In Orleans they murdered above five hundred men, women, and children, and enriched themselves with the spoil. The same cruelties were practised at Angus, Troyes, Bouges, La Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half-dead, into the river.

But what aggravates still more these scenes of wantonness and cruelty, was the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and on the Monday after, solemn mass should be celebrated in the church of Minerva, at which pope Gregory XIII. and his cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France.

In the evening the canon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman church!!!

64. Gunpowder Plot.

In order to crush popery in England, king James I., soon after his accession to the throne, took proper measures for eclipsing the power of the Roman catholics, by enforcing those laws which had been made against them by his predecessors. This enraged the papists to such a degree, that a conspiracy was formed by some of the principal leaders, the object of which was to

blow up the king, the royal family, and both houses of parliament, and thus to involve the nation in utter and inevitable ruin.

The cabal who formed the resolution of putting in practice this scheme consisted of thirteen persons, most of whom were men both of birth and fortune.

Their consultations were held in the spring and summer of the year 1604, and it was towards the close of that year that they begun their operations. It was agreed that a few of the conspirators should run a mine below the hall in which the parliament was to assemble, and that they should choose the very moment when the king should deliver his speeches to both houses for springing the mine, and thus, by one blow, cut off the king, lords, commons, and all the other enemies of the Catholic religion, in that very spot where that religion had been most oppressed. For this purpose a house was hired adjoining the upper house of parliament, and the conspirators, expecting their victims would meet on the 17th of February following, began on the 11th of December to dig in the cellar, through the wall of partition, which was three yards thick. There were seven in number joined in this labour. They went in by night, and never after appeared in sight; for, having supplied themselves with powder, shot, and fire-arms, they had formed a resolution rather to die than be taken.

On Candlemas-day, 1605, they had dug as far through the wall as to be able to hear a noise on the other side; upon which unexpected event, fearing a discovery, Guido Fawkes (one of the principal actors in this conspiracy) was despatched to know the occasion, and returned with the favourable report, that the place from whence the noise came was a large cellar under the upper house of parliament, full of seacoal which was then on sale, and the cellar offered to be let.

On this information the cellar was hired, and the remainder of the coal was bought by one of the conspirators. He then sent for thirty barrels of gunpowder from Holland, and landing them at Lambeth, conveyed them gradually by night to this cellar, where they were

covered with stones, iron bars, a thousand billets, and five hundred fagots; all which was done at their leisure, the parliament being prorogued to the 5th of November.

This being done, the conspirators next consulted how they should secure the duke of York (who was too young to be expected at the parliament-house) and his sister the princess Elizabeth. It was resolved that two persons should enter into the duke's chamber, and a dozen more, properly disposed at several doors, with two or three on horseback at the court gate to receive him, should carry him safe away as soon as the parliament house was blown up; or if that could not be effected, that they should kill him, and declare the princess Elizabeth queen, having secured her under pretence of a hunting match that day.

It was agreed, also, to apply to France, Spain, and other powers, for assistance after the plot had taken effect, and to proclaim the princess Elizabeth queen, spreading a report, after the blow was given, that the puritans were the perpetrators of this inhuman act.

All matters being now prepared by the conspirators, they waited with the utmost impatience the 5th of November. But all their counsels were blasted by a happy and providential circumstance. One of the conspirators having a desire to save William Parker, Lord Monteagle, sent him the following letter:

"My Lord,

"Out of the love I bear to some of your friends, I have a care for your preservation; therefore I advise you, as you tender your life, to devise you some excuse to shift off your attendance at this parliament; for God and man have concurred to punish the wickedness of this time; and think not slightly of this advertisement, but retire yourself into the country, where you may expect the event with safety; for though there be no appearance of any stir, yet I say they shall receive a terrible blow this parliament, and yet they shall not see who hurts them. This counsel is not to be con-

temned, because it may do you good, and can do you no harm; for the danger is past so soon (or as quickly) as you burn this letter; and I hope God will give you grace to make good use of it, to whose holy protection I commend you."

The lord Monteagle was, for some time, at a loss what judgment to form of this letter, and unresolved whether he should slight the advertisement or not; and fancying it a trick of his enemies to frighten him into an absence from parliament, would have determined on the former, had his own safety only been in question; but apprehending the king's life might be in danger, he took the letter at midnight to the earl of Salisbury, who was equally puzzled about the meaning of it; and though he was inclined to think it merely a wild and waggish contrivance to alarm Monteagle, yet he thought proper to consult about it with the earl of Suffolk, lord chamberlain. The expression "that the blow should come without knowing who hurt them" made them imagine that no time would be more proper than the time of parliament, nor by any other way like to be attempted than by gunpowder, while the king was sitting in that assembly. The lord chamberlain thought this the more probable, because there was a great cellar under the parliament chamber not used for any thing but wood or coal, belonging to Wineyard, the keeper of the palace; and having communicated the letter to the earls Nottingham, Worcester, and Northampton, they proceeded no further till the king came from Royston on the 1st of November.

His majesty being shown the letter by the earls, who at the same time acquainted him with their suspicions, was of opinion that either nothing should be done or else enough to prevent the danger; and that a search should be made on the day preceding that designed for the execution of this plot.

Accordingly, on Monday the 4th of November, in the afternoon, the lord chamberlain, whose office it was to see all things put in readiness for the king's coming, accompanied by Monteagle, went to visit all places

about the parliament-house, and taking a slight occasion to see the cellar, observed only piles of billets and fagots, but in greater number than he thought Wineyard could want for his own use. On his asking who owned the wood, and being told it belonged to one Mr. Percy, he began to have some suspicions, knowing him to be a rigid papist, and so seldom there, that he had no occasion for such a quantity of fuel; and Monteagle confirmed him therein by observing that Percy had made him great professions of friendship.

Though there were no other materials visible, yet Suffolk thought it was necessary to make a further search; and upon his return to the king, a resolution was taken that it should be made in such a way as should be effectual, without creating an alarm.

Sir Thomas Knevet, steward of Westminster, was accordingly ordered, under the pretext of searching for stolen tapestry hangings in that place, and other houses thereabouts, to remove the wood, and see if any thing was concealed underneath. This gentleman going at midnight, with several attendants, to the cellar, met Fawkes just coming out of it, booted and spurred, with a tinder box and three matches in his pockets; and seizing him without any ceremony, or asking him any questions, as soon as the removal of the wood discovered the barrels of gunpowder, he caused him to be bound and properly secured.

Fawkes, who was a hardened and intrepid villain, made no hesitation of avowing the design, and that it was to be executed on the morrow. He made the same acknowledgment at his examination before a committee of the council; and though he did not deny having some associates in this conspiracy, yet no threats of torture could make him discover any of them; he declaring that "he was ready to die, and had rather suffer ten thousand deaths than willingly accuse his master, or any other."

A number of the conspirators of this plot were apprehended and executed; several, however, succeeded in escaping from the country.

The lord Monteagle had a grant of two hundred pounds a year in land, and a pension of five hundred pounds for life, as a reward for discovering the letter which gave the first hint of the conspiracy. The lords Stourton and Mordaunt, two catholics, were fined, the former £4,000, and the latter £10,000, by the Star-Chamber, because their absence from parliament had occasioned a suspicion of their being made acquainted with the conspiracy.

The anniversary of this providential deliverance was ordained to be forever commemorated by prayer and thanksgiving.

The French Prophets.

We find in ecclesiastical history many accounts given of enthusiasts who have arisen, pretending to be under the immediate inspiration of God, and to have the gift of foretelling future events, the gift of tongues, discerning of spirits, &c., as in the apostles' time. Among those who have made the greatest figure in modern times were the *French prophets*, who first appeared in Dauphiny and Vivarais, in France. In the year 1688, five or six hundred protestants, of both sexes, gave themselves out to be prophets, and inspired of the Holy Ghost. They were people of all ages, without distinction, though the greatest part of them were boys and girls, from six or seven to twenty-five years of age. They had strange fits, which came upon them with tremblings and faintings as in a swoon, making them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, fell on their backs, shut their eyes, and heaved with their breasts. They remained a while in trances, and, coming out of them with twitchings, uttered all which came into their mouths. They said they saw the heavens open, the angels, paradise, and hell. The least of their assemblies made up four or five hundred, and some of them amounted to even to three or four thousand persons. When the prophets had been for a while under agitations of body, they began to prophesy. The burden of their prophecies,

was, "*Amend your lives; repent ye; the end of all things draws nigh!*"

In the year 1706, three or four of these prophets went over into England, and carried their prophetic spirit with them, which discovered itself in the same way and manner, by ecstasies, agitations, and inspirations, as it had done in France; and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, consisting of men, women, and children, who delivered four or five hundred warnings. The great thing pretended by their spirit was to give warning of the *near approach of the kingdom of God*, and the accomplishment of the Scriptures, concerning the *new heaven* and *new earth*, the *kingdom of the Messiah*, the *first resurrection*, the *new Jerusalem descending from above*, which they said was *now* even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard; that this mission of his servants should be attested by signs and wonders from heaven, by a deluge of judgments on the wicked throughout the world, as famine, pestilence, earthquakes, &c. They declared that all the great things they spoke of would be manifest over the whole earth within the term of three years.

These prophets also pretended to have the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of the hands, and the gift of healing.

Sabatai Sevi, the false Messiah.

Since the coming of our Saviour, there has arisen, according to his prediction, among the Jews (who still look for the Messiah to come) many false Messiahs. The most distinguished of these impostors, in modern

times, was one *Sabatai Sevi*, who was born in Aleppo, and set himself up as the Messias in the year 1666.

Having visited various places in the Turkish empire, Sabatai began in Jerusalem to reform the Jewish constitution. He had one Nathan for his Elias, or forerunner, who prophesied that the Messiah should appear before the grand seignior in less than two years, and take from him his crown, and lead him in chains.

At Gaza, Sabatai preached repentance, together with faith in himself, so effectually, that the people gave themselves up to their devotion and alms. The noise of this Messias now began to fill all places. Sabatai resolved to go to Smyrna, and then to Constantinople. The Jews throughout Turkey were in great expectation of glorious times. They were now devout and penitent, that they might not obstruct the good they hoped for. Some fasted so long that they were famished to death; others buried themselves in the earth till their limbs grew stiff; with many other painful penances. Sabatai, having arrived at Smyrna, styled himself the only and first-born Son of God, the Messias, the Saviour of Israel. Here he met with some opposition, but prevailed at last to such a degree, that some of his followers prophesied, and fell into strange ecstasies; and four hundred men and women prophesied of his growing kingdom. The people were for a time possessed, and voices were heard from their bowels; some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumph of Sabatai: all which, says the narrator, were certainly true, being the effects of diabolical delusions, as the Jews themselves have since confessed. Sabatai, now feeling his importance, ordered that the Jews should no longer in their synagogues, pray for the grand seignior (as they were wont to do), for it was an indecent thing to pray for him who was so shortly to be his captive. He also elected princes, to govern the Jews in their march towards the Holy Land, and to minister justice to them when they should be possessed of it.

SABATAI SEVI, THE FALSE MESSIAH,

Being brought before the Grand Seignior, who, requiring a miracle which the impostor could not perform, he threatened him with death, unless he would turn Turk. Upon this he consented to turn Mahometan, to the great confusion of his followers.

The people were now pressing to see some miracle, to confirm their faith, and to convince the Gentiles. Here the impostor was puzzled, though any juggling trick would have served their turn. But the credulous people supplied this defect. When Sabatai was before the cadi (or justice of the peace), some affirmed that they saw a *pillar of fire* between him and the cadi; and after some affirmed it, others were ready to swear it, and did swear it also; and this was presently believed by the Jews of that city. He that did not now believe him to be the Messias was to be shunned as an excommunicated person.

From Smyrna, the impostor embarked for Constantinople, where he said God had called him, and where he had much to do. He had a long and troublesome voyage, and upon his arrival, the grand vizier sent for him, and confined him in a loathsome dungeon. The Jews in this city paid him their visits, and appeared to be as infatuated as those of Smyrna. Sabatai, after remaining two months a prisoner in Constantinople, was sent by the grand vizier to the Dardanelli. The Jews here flocked in great numbers to the castle where he was confined, and treated him with great respect. They decked their synagogues with S. S. in letters of gold, and made a crown for him in the wall; they attributed the same titles and prophecies to him which we apply to our Saviour.

He was also, during this imprisonment, visited by pilgrims from all parts that heard his story. Among these was Nehemiah Cohen, from Poland, a man of great learning, who desired a conference with Sabatai, the result of which convinced him that he was an impostor.

Nehemiah accordingly informed the Turkish officers of state that Sabatai was a lewd and dangerous person, and that it was necessary to take him out of their way. The grand seignior being apprized of this, sent for Sabatai, who, much dejected, appears before him.

The grand seignior required a miracle, and chooses one himself. It was this: that Sabatai should be stripped naked, and set for a mark for his archers to shoot

at; and if the arrows did not pierce his flesh, he would own him to be the Messiah. Sabatai had not faith enough to bear up under so great a trial. The grand seignior let him know that he would forthwith impale him, and that the stake was prepared for him, unless he would turn Turk. Upon this he consented to turn Mahometan, to the great confusion of the Jews.

Nonconformists.

Those who refused to conform to the church of England were called nonconformists. This word is generally used in reference to those ministers who were ejected from their living by an act of Uniformity, in 1662. The number of these were about two thousand. However some affect to treat these men with indifference, and suppose that their consciences were more tender than they need be, it must be remembered, that they were men of as extensive learning, great abilities, and pious conduct as ever appeared. Mr. Locke, if his opinion has any weight, calls them "worthy, learned, pious orthodox divines, who did not throw themselves out of service, but were forcibly ejected." Mr. Bogue thus draws their character: "*As to their public ministration*," he says, "they were orthodox, experimental, serious, affectionate, regular, faithful, able, and popular preachers. *As to their moral qualities*, they were devout and holy; faithful to Christ and the souls of men; wise and prudent; of great liberality and kindness; and strenuous advocates for liberty, civil and religious. *As to their intellectual qualities*, they were learned, eminent, and laborious." These men were driven from their houses, from the society of their friends, and exposed to the greatest difficulties. Their burdens were greatly increased by the Conventicle act, whereby they were prohibited from meeting for any exercise of religion (above five in number) in any other manner than allowed by the liturgy or practice of the church of England. For the first offence the penalty was three months' imprisonment, or pay five pounds;

for the second offence, six months' imprisonment, or ten pounds; and for the third offence, to be banished to some of the American plantations for seven years, or pay one hundred pounds; and in case they returned, to suffer death without benefit of clergy. By virtue of this act, the jails were quickly filled with dissenting protestants, and the trade of an informer was very gainful. So great was the severity of these times, says Neal, that they were afraid to pray in their families, if above four of their acquaintance, who came only to visit them, were present; some families scrupled asking a blessing on their meat, if five strangers were at table.

But this was not all; to say nothing of the Test Act, in 1665, an act was brought into the House, to banish them from their friends (commonly called the Oxford Five Mile Act), by which all dissenting ministers, who would not take an oath, that it was not lawful, upon any *pretence whatever*, to take arms against the king, &c., were prohibited from coming within five miles of any city, town, corporate, or borough, or any place where they had exercised their ministry, and from teaching any school, on the penalty of forty pounds. Some few took the oath; others could not, and consequently suffered the penalty.

In 1663, "the mouths of the high church pulpiteers were encouraged to open as loud as possible. One, in his sermon before the House of Commons, told them, that the nonconformists ought not to tolerated, but to be cured by vengeance. He urged them to set fire to the fagot, and to teach them by scourges or scorpions, and to open their eyes with gall."

Such were the dreadful consequences of this intolerant spirit, that it is supposed near eight thousand died in prison in the reign of Charles II. It is said, that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II. and the revolution, which amounted to sixty thousand. The same persecutions were carried on in Scotland; and there, as well as in England, many, to avoid persecution, fled from their country.

But, notwithstanding all these dreadful and furious attacks upon the dissenters, they were not extirpated. Their very persecution was in their favour. The infamous characters of their informers and persecutors; their piety, and zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the established church, which "several clergymen in this reign deserted as a persecuting church, and took their lot among them." In addition to this, king James suddenly altered his measures, granted a universal toleration, and preferred dissenters to places of trust and profit, though it was evidently with a view to restore popery.

King William coming to the throne, the famous Toleration Act passed, by which they were exempted from suffering the penalties above mentioned, and permission was given them to worship God according to the dictates of their own consciences. In the latter end of queen Anne's reign they began to be a little alarmed. An act of parliament passed, called the Occasional Conformity Bill, which prevented any person in office under the government from entering into a meeting-house. Another, called the Schism Bill, had actually obtained the royal assent, which suffered no dissenters to educate their own children, but required them to be put into the hands of conformists; and which forbade all tutors and schoolmasters being present at any conventicle, or dissenting place of worship; but the very day this iniquitous act was to have taken place, the queen died, (August 1, 1714.)

His majesty king George I. being fully satisfied that these hardships were brought upon the dissenters for their steady adherence to the protestant succession in his illustrious house, against a tory and jacobite ministry, who were paving the way for a popish pretender, procured the repeal of them in the fifth year of his reign; though a clause was left that forbade the mayor or other magistrate to go into any meeting for religious worship with the ensigns of his office.—*Buck's Theological Dictionary.*

Scotch Covenanters.

Scotland is among the last civilized countries where the horrors of religious persecution raged to any great extent. In 1581 the general assembly of Scotland drew up a confession of faith, or national covenant, condemning the episcopal government under the name of *hierarchy*, which was signed by James I., and which he enjoined on all his subjects. It was again subscribed in 1590 and 1596. The subscription was renewed in 1638, and the subscribers engaged by oath to maintain religion in the same state as it was in 1580, reject all innovations introduced since that time. This oath, annexed to the confession of faith, received the name of *Covenant*, as those who subscribed it were called *Covenanters*.

During the storm of religious persecution which raged in Scotland, the Covenanters were hunted from crag to glen, throughout the highlands. "The story of their sufferings is almost incredible. Nothing can be more affecting than the measures they took to enjoy the privileges of religious worship. Watches were stationed from hill to hill—men so sunburnt and worn out, that they could be hardly distinguished from the heather of the mountains—who gave a note of alarm on the approach of danger, and the Covenanters had time to disperse, before the bloody swords gleamed in the retreats in which they worshipped. In the gloomy caverns and recesses, made by the awful hand that fashioned Scotland's mountain scenery, these martyrs, each one mourning some dear friend, who had been hunted down by the destroyers, met and heard the mysterious words of God, and sung such wild songs of devotion, that they might have been thought the chantings of the mountain spirits. As their sufferings increased, their sermons and devotional exercises approached nearer to the soul-chilling trumpetings of the ancient prophets, when they foresaw desolation coming out of the north like a whirlwind."

The meeting of an assembly of Covenanters to hear the preaching of the word of God is thus beautifully described by the Scottish poet, *Grahame.*

"But years more gloomy followed; and no more
The assembled people dared, in face of day,
To worship God, or even at the dead
Of night, save when the wintry storm raved fierce,
And thunder peals compell'd the men of blood
To couch within their dens; then dauntlessly
The scattered few would meet, in some deep dell,
By rocks o'er-canopied, to hear the voice,
Their faithful pastor's voice; he, by the gleam
Of sheeted lightnings, oped the sacred book,
And words of comfort spake: Over their souls
His soothing accents came—as to her young
The heath-fowl's plumes, when, at the close of eve,
She gathers in, mournful, her brood dispersed
By murderous sport, and o'er the remnant spreads
Fondly her wings; close nestling 'neath her breast
They, cherish'd, cower amid the purple blooms."

The following, copied from a monument in Edinburgh in memory of the Covenanters, gives an account of the number who suffered:

"From May 27th, 1661, that the most noble Marquis of Argyle was beheaded, to the 17th of February, 1688, that Mr. James Renwick suffered, were in one way or another, murdered and destroyed for the same cause, about eighteen thousand, of whom were executed at EDINBURGH, about one hundred of noblemen, gentlemen, ministers and others—noble martyrs for JESUS CHRIST. The most of them lie here." [For a particular account of the cause and manner of their sufferings, see the Cloud of Witnesses; Cruikshank's and De Foe's Histories.]

Howard, the Philanthropist.

John Howard, Esq., the celebrated philanthropist, was born at Hackney, in England, about the year 1727. His father died while he was young, and by his direction the son was apprenticed to a wholesale grocer; but this business neither suiting his health or disposition, and a handsome fortune falling into his hands, he bought out his time before its regular expiration, and commenced his first travels on the continent. After the death of his first wife, Mr. Howard, in 1756, made a voyage in order to view Lisbon after the earthquake at that place, but was taken by a French privateer, and suffered in his confinement. By this means his attention seems to have been first excited to compassionate those persons "who are sick, and in prison."

Upon his return from the continent, he married the second time, but his wife dying a short time after his marriage, he retired to an estate he purchased in Bedfordshire, where he very much gained the esteem and affection of the poor by building them cottages, employing the industrious, relieving the sick, and educating the children of the poor. In 1773 he served the office of sheriff for the county, which brought him further acquainted with the misery of prisons; and from this he commenced his career of benevolence and glory.

During the last seventeen years of his life he visited *every country* in Europe, exploring their prisons and dungeons, and relieving the miseries of the distressed. He also published a number of works on the state of prisons, hospitals, &c. In 1774 he received the thanks of the House of Commons for his inquiries and exertions. Mr. Howard's character is well drawn by the celebrated Mr. Burke, who, speaking of him, says, "I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited *all Europe*, not to survey the sumptuousness of palaces, nor the stateliness of temples; not to make accurate measurement of the remains of ancient grandeur, nor to

form a scale of the curiosities of modern art; not to collect medals, nor to collate manuscripts; but to dive into the depths of dungeons, to plunge into the infections of hospitals; to survey the mansions of sorrow and pain; to take guage and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original, and as full of genius as humanity. It is a *voyage of philanthropy—a circumnavigation of charity.*"

Mr. Howard commenced his last journey in July, 1789, in which he proposed to visit Turkey, Russia, and other parts of the east, and not to return under three years; withal apprehending that he, very probably, never might return, which proved to be the event; for while he was at Cherson, a Russian settlement, near the northern extremity of the Black Sea, he visited a young lady at some distance in a malignant fever, caught the fatal infection, and died January 20, 1790.

"And now, Benevolence! thy rays divine
Dart round the globe from Zembla to the line;
O'er each dark prison plays the cheering light,
Like northern lustres o'er the vault of night—
From realm to realm, with cross or crescent crown'd,
Where'er mankind and misery are found,
O'er burning sands, deep waves, or wilds of snow,
Thy Howard, journeying, seeks the house of wo."

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84. Modern Infidelity.

Previous to the French revolution, *Voltaire* and some others formed a set design to destroy the Christian religion. For this purpose, they engaged, at different periods, a number of men of distinguished talents power, and influence; all deadly enemies to the gospel; men of profligate principles, and profligate lives.

These men distinguished themselves with diligence, courage, activity, and perseverance, in the propagation of their sentiments. Books were written and published in innumerable multitudes, in which infidelity was

brought down to the level of peasants and even of children, and poured into the cottage and school. Others of a superior kind crept into the shop and the farm-house; and others, of a still higher class, found their way to the drawing-room, the university, and the palace. By these and other efforts, infidelity was spread with astonishing rapidity in many parts of Europe, particularly in France.

In the year 1776, Dr. Adam Weishaupt, professor of the canon law in the university of Ingoldstadt, in Bavaria, established the society of the *Illuminati*. This society was distinguished beyond all others for cunning, mischief, an absolute destitution of conscience, an absolute disregard of all the interests of man, and a torpid insensibility to all moral obligation. Their doctrines were, *that God is nothing; that government is a curse;* that the possession of *property is robbery; that chastity and natural affection are mere prejudices, and that adultery, assassination, poisoning, and other crimes of a similar nature, are lawful, and even virtuous.*

The disciples of Voltaire, finding this system one of more perfect corruption than their own, immediately united in its interests, and eagerly entered into all its plans and purposes. These legions of infidelity, united, went forward with astonishing success, till their abominable doctrines infected all classes of the French people. The bloody storm of the French revolution commenced. Then it was that infidelity obtained a complete triumph; the dagger of the assassin, the axe of the executioner, the infuriated mob, were now let loose, and thousands and tens of thousands perished; and the national assembly, in a public decree, declared that "*there is no God*, and that *death is an eternal sleep.*"

Voltaire laboured through a long life to diffuse the poison of infidelity. In life he was pre-eminent in guilt, and at death, in misery. He had for years been accustomed to call the adorable Saviour "the wretch," and to vow that he would crush him. He

closed many of his letters to his infidel friend with these words—"Crush the wretch." This apostle of infidelity, being laid upon his death-bed, was in the utmost horror of mind. In the first days of his illness, he showed some signs of wishing to return to that God whom he had so often blasphemed. He made a declaration, he in fact renounced his infidelity, but in vain; despair and rage succeeded in such a manner, that the physicians who were called in to administer relief retired, declaring the death of the impious man too terrible to be witnessed.

In one of his last visits, the doctor found him in the greatest agonies, exclaiming, with the utmost horror, "I am abandoned by God and man." He then said, "Doctor, I will give you half of what I am worth, if you will give me six months' life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and you will go with me!" and soon after expired.

Thomas Paine, a political and infidel writer, was born in England, in 1737, and bred a stay-maker. Coming to America, he published a number of pamphlets, which had a powerful effect in favour of the American cause; particularly that entitled, "Common Sense." He went to London in 1790, and published "The Rights of Man." To avoid prosecution, he fled to France, where he connected himself with the leaders of infidelity, and was chosen a member of the national assembly. Being sentenced to death by the revolutionary government, he was saved from the *guillotine* through the intercession of a number of American citizens then in Paris. During his imprisonment in that city he debased himself by writing a deistical book, called, "*The Age of Reason*," a work which has stamped his name with infamy.

"In this performance is found nothing new as to objections against Christianity. He takes the ground long occupied by infidels. In the manner of his writing there is a kind of novelty. In rashness, inconsistency, misrepresentation, ridicule, and false reasoning

few men, perhaps, on any subject, have ever surpassed him." Mr. Paine speaks respectfully of Jesus Christ, but reprobates revealed religion as the origin of all human misery. His words are :—"The morality that he preached and practised was of the most benevolent kind. He preached most excellent morality." Again he says :—"The most detestable wickedness, the most horrid cruelties, and the greatest miseries that have afflicted the human race have had their origin in this thing called revelation, or revealed religion."

He tells us :—"The word of God cannot exist in any written or human language;" and in the same work he allows it possible for the Almighty to make a communication immediately to men. This is saying God can reveal truth to men; but such a revelation cannot exist among men—which, in effect, is saying nothing.

"Paine's method is, first, to misrepresent a fact, or assume a truth, and then cry out against a creature of his own imagination. None but a man of depraved morals, and a bad heart, can read his book without indignation. A bold, profane, and daring spirit runs through his whole work. He speaks of sacred things with indecency; he makes ridicule supply the place of solid argument; he is engaged with uncommon zeal to load men highly esteemed with abusive epithets; he calls Moses a chief assassin; Joshua, Samuel, and David monsters and impostors; the Jewish kings a parcel of rascals; the prophets liars, and St. Paul a fool."

Paine died in New York, in the year 1809. For some time previous to his death, he so degraded himself by his intemperate habits, that he was shunned by the respectable part of his associates. He lingered out a dark and gloomy period of several months, in a sullen, determined opposition to every religious thought or suggestion; he evinced a continued and marked hostility to the ministers of the gospel, and would not permit them, under any pretext, to visit him. The Rev. Mr. Ketchum, however, in the common garb of

a citizen, succeeded in approaching him, and gained his attention in some desultory conversation; but he had no sooner indirectly mentioned the *name* of Jesus, than the enraged infidel, lost to all sense of decorum, actually drove him from his presence. But though he abhorred the sound of that name, yet Dr. Manly informs us, in his letter respecting Paine's death, that whenever he fell into paroxysms of pain, which were frequent before his death, he would cry out, without intermission, "O Lord, help me! O Jesus, help me! God help me! Jesus Christ help me!" &c. Dr. M. also states that he would not be left alone night or day; and would scream and halloo if left but for a minute.

The following is from good authority. A lady who resided in the neighbourhood of Paine, in his last illness occasionally administered to his necessities. One day he asked her if she had ever read his "Age of Reason." She answered in the affirmative; he then wished to know her opinion of that book; she said she thought it the most dangerous insinuating book she had ever seen; that the more she read, the more she wished to read, and the more she found her mind estranged from all that is good; and that, from a conviction of its evil tendency, she had burnt it. Paine replied to this, that he wished all who had read it had been as wise as she, and added, "If ever the devil had an agent on earth, I have been one."

All who saw him concur in describing him as exhibiting one of the most peculiarly awful *visages* that ever saddened the bed of death. It was an *unique* face, possessing an assemblage of every vicious and dismal passion; and so terrific as to deter many of his acquaintance from repeating their visit.

Worship of the Grand Lama.

The Grand Lama is a name given to the sovereign pontiff, or high-priest, of the Thibetian Tartars, who resides at a vast palace on a mountain near the banks of

WORSHIP OF THE GRAND LAMA.

The Grand Lama, or High Priest of the Thibetian Tartars, resides at a vast palace on a mountain near Lassa. He is worshiped by the natives of Thibet, and by tribes of Tartars, who come every year from various parts of Asia and worship at his shrine.

the Burampooter, about seven miles from Lassa. The foot of the mountain is inhabited by twenty thousand lamas or priests, who have their separate apartments round about the mountain, and according to their quality are placed nearer or at a greater distance from the sovereign pontiff. He is not only worshipped by the natives of Thibet, but also by the various tribes of heathen Tartars, who roam through the greater part of Asia. The more remote Tartars are said absolutely to regard him as the Deity himself, and call him *God, the everlasting Father of Heaven.* They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come from different parts to worship, and make rich offerings at his shrine; even the emperor of China, who is a Manchon Tartar, worships him, and entertains, at a great expense, in the palace at Pekin an inferior lama, deputed as his nuncio from Thibet.

The grand lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with precious stones, where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor even speaks to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

It is the opinion of his worshippers that when the grand lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation to look for one younger or better; and is discovered again in the body of some child, by certain tokens known only to the lamas or priests, in which order he always appears.

Almost all nations of the east, except the Mahometans, believe the *metempsychosis* as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and Japanese, and the Moguls and

Kalmucks, who changed the religion of Shamanism for the worship of the grand lama. According to the doctrine of this *metempsychosis*, the soul is always in action, and never at rest; for no sooner does she leave her old habitation than she enters a new one. The dalai lama, being a divine person, can find no better lodging than the body of his successor; or the *Fo*, residing in the dalai lama, which passes to his successor; and this being a god, to whom all things are known, the dalai lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years standing; and neither time nor the influence of men has had the power of shaking the authority of the grand lama. This theocracy extends as fully to temporal as to spiritual concerns.

Though in the grand sovereignty of the lamas the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For as the Thibetians suppose that the grand lama is animated by the good Shaka, or Fo, who at the decease of one lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of lamas is continued down from him in fixed degrees of sanctity; so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformably to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries in modern times have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they follow. The state of sanctity which that religion inculcates consists in monastic continence, absence of thought, and the perfect repose of nonentity

It has been observed that the religion of Thibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water and a singing service; they also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to thirty thousand; who, besides the three vows of poverty, obedience, and chastity, make several others. They have their confessors, who are chosen by their superiors, and have licenses from their lamas, without which they cannot hear confessions or impose penances They make use of beads.

Zeigenbalg and Swartz, the Danish Missionaries.

The first protestant mission in India was founded by Bartholomew Zeigenbalg, at Tranquebar, on the Coromandel coast, about the year 1707. Zeigenbalg was ordained by the bishop of Zealand, in the twenty-third year of his age, and sailed for India in 1705. In the second year of his ministry he founded a Christian church among the Hindoos, which has been extending its limits to the present time. He went on this mission under the direction of Frederic IV., king of Denmark; he was also patronized in Great Britain by "the Society for promoting Christian Knowledge." Principally through his great labours, a grammar and dictionary were formed, and the Bible was translated into the Tamul tongue, after his having devoted fourteen years to the work. Zeigenbalg died at the early age of thirty-six years. Perceiving that his last hour was at hand, he called his Hindoo congregation, and partook of the holy communion, "amidst ardent prayers and tears;" and afterwards, addressing them in a solemn manner, took an affectionate leave of them. Being reminded by them of the faith of the apostle of the Gentiles, at the prospect of death, who "desired to be with Christ, as far better," he said, "That is also my desire. Wash-

ed from my sins in his blood, and clothed with his righteousness, I shall enter into his heavenly kingdom. I pray that the things which I have spoken may be fruitful. Throughout this whole warfare I have entirely *endured* by Christ; and now I can say through him, 'I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a *crown* of righteousness;'" which words having spoken, he desired that the Hindoo children about his bed, and that the multitude about the house, might sing the hymn beginning "*Jesus, my Saviour Lord.*" When finished, he yielded up his spirit, amidst the rejoicings and lamentations of a great multitude; some rejoicing at his triumphant death and early entrance into glory, and others lamenting the early loss of their faithful apostle, who had first brought the light of the gospel to their dark region from the western world.

The Rev. *Christian F. Swartz* undertook a mission to India, under the government of Denmark, in 1750, and after labouring many years at Tranquebar, and in the neighbouring country, he finally removed to Tanjore, where he continued till his death, in 1798.

His unblameable conduct, and devotedness to the cause of his master, gave him a surprising influence over all classes, and secured the confidence of the bigoted Hindoo. Such was the respect that the Hindoos had for Mr. Swartz, that he could go through the country unarmed and unhurt in time of war, when parties of armed men and robbers infested the country. On seeing him they would say, "*Let him alone, he is a man of God.*" He twice saved the fort of Tanjore, when the credit of the English was lost, and the credit of the rajah also. On the view of an approaching enemy the people of the country refused to supply the fort with provisions; and the streets were covered with the dead. But upon the *bare word* of Mr. Swartz that they should be paid, they brought in a plentiful supply. He was appointed guardian to the family of the deceased king of Tanjore, and employ-

ed repeatedly as a mediator between the English government and the country powers. The last twenty years of his life were spent in the education and religious instruction of children, particularly those of poor parents, whom he maintained and instructed gratuitously, and at his death willed his property to the mission at Tanjore. His success was uncommon. It is said he reckoned two thousand persons savingly converted by his means.

After this apostolical and venerable man had laboured fifty years in evangelizing the Hindoos, so sensible were *they* of the blessing, that his death was considered as a public calamity. An innumerable multitude attended the funeral. The Hindoo rajah "shed a flood of tears over the body, and covered it with a gold cloth." His memory is still blessed among the people.*

The following beautiful anecdote is related by bishop Middleton, of this exemplary soldier of the cross. "When lying apparently lifeless, Gericke, a worthy fellow labourer in the service of the same society, who imagined the immortal spirit had actually taken its flight, began to chant over his remains a stanza of the favourite hymn which used to soothe and elevate him in his lifetime. The verses were finished without a sign of recognition or sympathy from the still form before him; but when the last clause was over, the voice which was supposed to be hushed in death took up the second stanza of the same hymn, completed it with distinct and articulate utterance, and then was heard no more!"

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* Dr. Buchanan.

MODERN MISSIONARY,

AND OTHER

BENEVOLENT ENTERPRISES.

In the year 1796 the London Missionary Society sent out to Otaheite, and other islands of the South Seas, a number of missionaries, for the purpose of Christianizing the natives. They were gladly received, as well as several others that were afterwards sent out in the year 1800. In consequence of disturbances in Otaheite in 1799, several of the missionaries were obliged to take refuge in New South Wales, some of whom afterwards returned to the islands. For fifteen years the missionaries labored with little or no appearance of success, and were almost discouraged. The hopes and expectations of the friends of the mission, in respect to the success of their endeavors to establish Christianity in these islands, were nearly lost.

But in 1812, Pomare, the king, declared his full conviction of the truth of the gospel, his determination to worship the true God, and his desire to make a public profession of his faith by being baptized. About the same time several other natives embraced Christianity. In 1815 the missionaries estimated the professed worshipers of the true God at five hundred, among whom were several leading chiefs. In this year, the idolatrous chiefs in Otaheite formed a conspiracy, and resolved to massacre the praying people. They, being informed of their danger, fled to the neighboring island of Eimeo. The pagans then quarrelled among themselves, and the chief instigators of the plot were

slain. They were, however, still resolved on war, and for some time the issue was doubtful; but Pomare was finally restored to the government of Otaheite and its dependencies November, 1815. "This was the dawn of a most glorious day in this and the neighboring islands." Pomare constituted as chiefs many of those who had made a public profession of their faith. The people, assisted by their chiefs, demolished their Morais, overthrew the altars, and burned their gods in the fire. Idolatry was at once abolished, the worship of Jehovah substituted in its place, numerous buildings were immediately erected for public worship and schools, in every district in the island.

In 1812, "The American Board of Commissioners for Foreign Missions," and in the same year Messrs. Judson, Nott, Hall, Newell and Rice were appointed their missionaries. They arrived in Calcutta in June. While on their passage, Mr. Judson and his wife, and Mr. Rice, changed their minds on the subject of baptism, and adopted those views held by the Baptists. This circumstance led to the establishment of the Burman mission, and in the formation of the Baptist General Convention in the United States.

In July, 1813, Mr. Judson and wife arrived at Rangoon. The Baptist Board of Foreign Missions resolved to sustain this mission; and accordingly, in 1815, they sent Mr. Hough, a printer, and lady, to accompany the two solitary missionaries. For six years had the untiring Judson and his wife labored before any fruits were produced. But on the 27th of June, 1819, their hearts were gladdened by the baptism of Moung Naw, the first that occurred in the Burman empire. Soon after, others embraced the Christian religion, which greatly enraged the king. In 1823, a war broke out between the Burmans and the British; upon which the missionaries were committed to prison, and when the

English ships arrived, orders were given to have them executed the moment the first shot was fired upon the town. But after the English fired, the executioners, instead of performing the office, shrunk, terrified, into one corner of the prison. As the firing continued, they fled from the prison; when about fifty Burmans rushed in, drew them out, and almost literally carried them on the points of their spears to the seat of judgment, where they were made to sit upon their knees, with their bodies leaning forward, for the convenience of the executioner, who at that moment was ordered to behead them; when, to their inexpressible joy, the English troops came up, and released them from the malice of the Burmans.

After being imprisoned and subjected to the oppressive yoke of the natives for nearly two years, Mr. Judson was appointed to act as translator and interpretor to the Burmese army; and the missionaries felt that they were once more free. The affectionate courage of Mrs. Judson tended greatly to alleviate the sufferings of her husband; she, however, died soon after his release.

Since that time the mission has assumed a more interesting character. The number of converts has increased, and numbers of the natives are successfully preaching the gospel to their ignorant and idolatrous countrymen.

The American Mission to the Sandwich Islands, in the North Pacific Ocean, has proved quite satisfactory in elevating a race of idolatrous savages to civilization and Christianity.

In the year 1819 Tamehameha, king of the Sandwich Islands, died, and was succeeded by his son Rihoriho. This young prince, in the early part of November, 1819, gave orders for the destruction of the monuments of Owyhee, and a few days after sent the same orders to the other islands, which were promptly obeyed. In Atooi, the *Morais* and

the consecrated buildings, with the idols, were set on fire the first evening after the order arrived. The same was done in all the islands. These events took place only a few days after the first missionaries sailed from Boston.

This change appears to have been effected by the reports of what had been done in the Society islands, the advice of foreigners, and some of the more intelligent chiefs. "The spell of diabolical enchantment was broken; the priests, having lost their proud and tyrannical pre-eminence, deserted their altars of abomination, the inveterate customs of three thousand years were abolished, and the people were left without the forms of any religion. Thus the Lord prepared the way for the introduction of the gospel into these islands."

One of the principal events which seems to have led to the establishment of this mission was the religious education of *Henry Obookiah*, a native of Owyhee, by the Rev. S. J. Mills, a zealous friend of missions. Obookiah was left an orphan in his native country, by one of those exterminating wars which often happened there, at the age of ten or twelve years. In a few years after he was taken by an American captain to the United States, and landed at New Haven, Conn., in 1809. While at New Haven, Mr. Mills, then a student of Yale College, conceived the plan of educating Obookiah as missionary to his native island. Obookiah soon became hopefully pious, and strongly advocated a mission to his countrymen, in which he ardently longed to engage. He, however, died at the Foreign Mission School at Cornwall, Conn., Feb. 17th, 1818; but "his mantle fell" upon others, and three missionaries, an agriculturist, mechanic, printer, and physician, with their families, and four native youths who had been educated as teachers at Cornwall, were sent out by the American Board of Foreign Missions, and sailed from Boston Oct. 23d,

1819, and arrived off Owyhee March 30th, 1820. These missionaries were cordially received by the natives, and immediately engaged in the duties of the mission. They found the encouragement so great, that they sent to the Board for more laborers. Accordingly, five missionaries, with their families, embarked at New Haven, Nov. 19th, 1822, and arrived at the Sandwich islands April 27th, 1823. In 1823 they were joined by the Rev. Mr. Ellis, with two pious Otaheitans from the Society islands.

Colonization in Africa appears to have been contemplated as early as 1780. The "Society for the Abolition of the Slave Trade," was introduced into the British Parliament by Wilberforce the Philanthropist.

The colony of Sierra Leone was commenced principally by the slaves who served under the British standard during the American revolutionary war. About four hundred of these slaves found their way to London, and were subject to every misery and vice. A committee was formed for their relief; they were embarked for Sierra Leone, and arrived May 9th, 1787. After struggling through many difficulties, the establishment was transferred to the British government in 1808. Since this time the colony has enjoyed a great degree of prosperity, and large accessions have been made by the vigilance of the British cruisers in rescuing from slave-ships many an African who has been torn from his country and sold into bondage.

In 1817, a number of philanthropists in the United States, touched with commiseration at the degraded situation of many of the free colored people, met at Washington and laid the foundation of the "American Colonization Society." Their object was to establish a colony to which the free colored people of the United States might emigrate and enjoy among themselves the blessings of free govern-

ment, and to have an asylum for slaves recaptured from slave ships.

Samuel J. Mills and Ebenezer Burgess, in 1817, were sent out as agents of the Society; a territory, which was called Liberia, was purchased by Lieut. Stockton, of the U. S. Navy. To this place the colonists were removed from Sierra Leone in 1821, and the foundation of Monrovia was laid. In Aug., 1822, *Jehudi Ashmun*, with a company of emigrants, arrived as colonial agent. He found the colonists feeble, houseless, disheartened, and defenceless; soon after his arrival the colony, which could muster only twenty-eight effective men, was attacked by more than eight hundred savages. By his energy and prowess they were driven back. Intent upon the destruction of this little band, the savages, with increased numbers and redoubled fury, in a few days renewed their attack, and were again repulsed. Under the management of Mr. Ashmun this feeble band became a nation in miniature. "From a chaos of heterogeneous materials he formed a well organized community of freemen. Like the patriarchs of old, he was their captain, their lawgiver, judge, priest, and governor."

Bible Societies—Before the art of printing was discovered, it is said that it would cost a poor man thirteen years of hard labor to obtain a copy of the Bible, so great was the expense of furnishing a manuscript copy. But now, through the providence of God, so great has been the change, that scarcely any person who lives in a Christian country, and sincerely desires the Bible, need remain a day without this precious gift of heaven.

The formation of the "British and Foreign Bible Society" is justly considered a new and important era in the Bible cause. This society was formed in London on the 7th of March, 1804, by an assembly consisting of about three hundred persons of different religious denominations.

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CORRECTIONS.

☞ The following errors were not discovered in time to be corrected in this edition:

129 page, for *his*, read "captain's face."
136 " for demoniac *conjecture*, read "manifestations."
150 " for *you*, read "we,"—for *he*, read "one."
159 " eighth line from the top to be stricken out.
384 " the word *and* should precede "England, &c."

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